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THE

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CHINESE REPOSITORY.

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VOL. XIV.

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FROM JANUARY TO DECEMBER, 1845.

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THE  
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VOL. XIV.—JULY, 1845.—No. 7.

ART. I. *The Jews in China: their synagogue, their Scriptures, their history, &c., &c., &c. By James Finn, author of the history of the Jews in Spain and Portugal. London 1843. Pp. 85, duodecimo.*

By way of introduction, Mr. Finn says: "This little work may serve to call attention to a very peculiar branch of the children of Israel, to whom but an occasional allusion, almost without remark, has hitherto been made in this country. Rather more has been done on the continent, and some learned foreigners have written disquisitions upon various points of the subject; yet all have been too much contented to give the bare statements of the missionaries, with their mistakes and inconsequences; not always citing even these with precision, and therefore differing somewhat from each other. The present digest is by no means a mere translation. For the sake of a uniform orthography in European letters, the Chinese names and terms here cited are regulated by Dr. Morrison's Dictionary, and his "View of China for Philological Purposes," the vowels having their English sound. The difference of spelling the same words in the various books referred to, is often sufficiently amusing. We are indebted for our present knowledge of the Chinese Jews to the Jesuit missionaries in that country. Let us hope to receive new information concerning them from future missionaries, who shall preach only according to the written word of God, who shall be free from the least taint of idolatry; men animated with zeal for the salvation of mankind, and at the same time rendering obedience to ecclesiastical discipline. The new position of England, arising

from the treaty of Nanking, 29th August, 1842, ought to encourage ~~many~~ such men to proclaim Christianity in that empire. Facilities of various kinds for such a work are now before us. The Jews there will be unimpeachable witnesses to the truth of the Old Testament,—the New Testament and our scriptural Liturgy are already rendered into Chinese by English predecessors in the field,—and we may rest assured that the divine blessing will not be wanting to sanction every effort made in promoting the spiritual good of China.”

To his preface Mr. Finn subjoins the following list of books referring to the Jews in China.

1. Trigaltius, de Christianâ Expeditione apud Sinas. Aug. Vind. 1615, p. 118.
2. Imperio de la China, i cultura evangelica en él. Por el P. Alvaro Semmedo. Madrid, 1642, p. 196.
3. Letters édifiantes et curieuses, Recueil vii. Paris, 1707, Lettre Ire.
4. Duhalde, Description de la China. Fol., Paris, 1735, tom. iii. p. 64.
5. Deguignes, Histoire générale des Huns, &c. Paris, 1756, p. 26.
6. Brotier, Tacitus, Paris 1771, tom. iii. p. 567. The dissertation on this subject is omitted in the later editions.
7. Kinnicott, Dissertatio generalis in Biblia Hebraica. Fol., Oxon., 1776, p. 65.
8. Michaelis, Orientalische Bibliothek. Th. v. p. 70; Th. ix. p. 40; Th. xv. p. 15.
9. Letters édifiantes et curieuses, Recueil xxxi.
10. Eichhorn, Einleitung in das alte Testament. Leipzig, 1781. Th. ii. p. 131.
11. Murr (Chr. Theoph. de) Diarii litterarii. Halæ, 1797. Th. ix. p. 81.
12. Murr (Chr. Gottlieb von) Neues Journal zur litteratur und kunstgeschichte. Leipzig, 1798. Th. i. p. 147.
13. Cibot (Pierre) Digression sur le temps ou les Juifs ont passé in China, dans les “Memoires concernant l’histoire, les mœurs, &c., des Chinois.” Par les Missionnaires de Pekin. Paris, 1791, tom. xv. p. 52.
14. Kæglerii (P. Ignatii) Notitiæ S.S. Bibliorum Judæorum in Imperio Sinensi. Halæ, 1805. This is a reprint from the “Neues Journal,” &c., of Murr., Th. vii., and accompanied by the treatises, 1. De Sacy ærâ Judæorum Sinensium. 2. Chr. Theoph. de Murr., “Series chronologica rerum Judaicarum in imperio Sinensi.” 3 Cibot, reprinted above-mentioned “Memoires concernant, &c.
15. Traité de la Chronologie Chinoise par le P. Gaubil, et publié par De Sacy. Paris, 1814, p. 264.
16. Jewish Expositor. London, 1816, pp. 101, 135, 414.
17. Grosier, Description de la Chine. Paris, 1819, tom. iv. p. 484.
18. Calmet’s Dictionary of the Bible. London, 1823. Vol. iv., p. 251.
19. Sionnet (L’Abbé) Essai sur les Jeifs de la Chine. Paris, 1837.

We shall make no apology for quoting entire chapters from this little book, which comprises in narrow limits the most important particular known respecting the Jews in China, and in a better style than we have met with elsewhere.

*Discovery and intercourse.*

The Jesuit missionaries were but a short time settled in Peking, when one summer's day, at the beginning of the seventeenth century, a visitor called upon Father Matthew Ricci, induced to do so by an account then recently published in the metropolis, of the foreigners who worshiped a single Lord of heaven and earth, and yet were not Mohammedans. Entering the house with a smile, he announced himself as one of the same religion with its inmates. The missionary remarking how much his features and figure differed from those among the Chinese, led him to the chapel. It was St. John Baptist's-day, and over the altar was a painting of the Virgin Mary with the infant Jesus, and the future Baptist on his knees before them. The stranger bowed to the picture as Ricci did, but explained, at the same time, that he was not accustomed to do so before any such representations; only he could not refrain from paying the usual homage of the country to his great ancestors. Beside the altar were pictures of the four evangelists. He inquired if these were not of the twelve? Ricci answered in the affirmative, supposing him to mean the twelve apostles. Then returning to the first apartment, he proposed questions in turn, and an unexpected explanation ensued. The stranger was a descendant of Israel, and during his survey of the chapel, had imagined the large picture to represent Rebekah with Jacob and Esau, and the other persons to denote four of the sons of Jacob.

It was some time before this simple explanation could be elicited, on account of the misunderstanding on both sides, which impeded the use of direct interrogation. The visitor, however, knew nothing of the appellation, Jew: he styled himself an Israelite, by name Ngai, a native of Kae-fung-foo, the capital of the province, Honan, where, having prepared himself by study for a mandarin degree, he had now repaired to Peking for his examination; and led by curiosity or a fellow-feeling for the supposed fraternity of his nation, he had thus ventured to call at the mission-house.

He stated, that in his native city there were ten or twelve families of Israelites, with a fair synagogue, which they had recently restored and decorated at an expense of ten thousand crowns,\* and in which

\* Decem aureorum millibus instaurarant — *Trigaut*

they preserved a roll of the law, four or five hundred years old; adding, that in Hangchow-foo, the capital of Chekeang, there were considerably more families with their synagogue.

He made several allusions to events and persons of Scripture history, but pronounced the names differently from the mode usual in Europe. When shown a Hebrew Bible he was unable to read it, though he at once recognised the characters. He said, that Hebrew learning was still maintained among his people, that his brother was proficient in it; and he seemed to confess that his own neglect of it, with preference for Gentile literature, had exposed him to censure from the congregation and the rabbi;\* but this gave him little concern, as his ambition aimed at the honors to be gained from Chinese learning—a disciple rather of Confucius than of Moses.

Three years afterwards, having had no earlier opportunity, Ricci dispatched a Chinese Christian to investigate, at Kae-fung-foo, the truth of this singular discovery. All was found to be as described, and the messenger brought back with him a copy of the titles and endings of the five books of Moses. These were compared with the printed Plantinian Bible, and found to correspond exactly: the writing, however, had no vowel-points. Ricci, ignorant of Hebrew, commissioned the same native convert to return with an epistle, in Chinese, addressed to the rabbi, announcing that at Peking he was possessor of all the other books of the Old Testament, as well as those of the New Testament, which contains a record of the acts of Messiah, who is already come. In reply, the rabbi asserted that Messiah is not only not come, but that he would not appear for ten thousand years. He added, that having heard of the fame of his correspondent, he would willingly transfer to him the government of the synagogue, if Ricci would abstain from swine's flesh, and reside with the community.

Afterwards arrived three Israelites together from the same city, apparently willing to receive Christianity; one of these was son of the brother, already mentioned, of the first visitor. "They were received with kindness, and instructed in many things of which their rabbis were ignorant:" and when taught the history of Christ, they all paid to his image the same adoration as their entertainers did. Some books being given them in the Chinese language, such

\* None of the missionaries use this word; but in Latin they say, "*Archisynagogus*," and in French, "*Chef de la synagogue*;" but we shall find reason to justify the use of the more familiar term.



as, "A Compendium of Christian Faith," and others of the same nature, they read them, and carried them home at their return.

They described their congregation as on the brink of extinction, partly from the decay of their national language, and partly because their chief had lately died at a very advanced age, leaving for his hereditary successor a son, very young, and very little versed in the peculiarities of their religion.

These personages readily fell in with several opinions of the missionaries. Trigaut tells us that they expressed a desire for pictures as helps to devotion, to be in their synagogue and private oratories, particularly for pictures of Jesus. They complained of the interdiction from slaughtering animals for themselves, which, if they had not transgressed recently upon the road, they must have perished with hunger. They were likewise ready to renounce the rite of circumcision on the eighth day, which their wives and the surrounding heathen denounced as a barbarous and cruel practice. And they held out the expectation, that inasmuch as Christianity offers relief in such matters, it would be easily adopted among their people. Yet the author gives no account of any consequent conversions. He passes on abruptly from this subject of *Jewish filth* to relate the progress of *Christian truth* in China.

It appeared, on further inquiry, that the Chinese comprise under the one designation, *Hwuy-hwuy*, the three religion of Israelites, Mohammedans, and the Cross-worshippers, descendants of early Syrian Christians, subsisting in certain provinces, but occasionally distinguishing them thus:—

1. The Mohammedans, as the *Hwuy* abstaining from pork.
2. The Israelites, as the *Hwuy* who cut out the nerves and sinews from their meat; and,
3. The Cross-worshippers, who refuse to eat of animals which have an undivided hoof; which latter restriction, it was said, the Israelites there did not observe.

Julius Aleni, after the death of Ricci, being a Hebrew scholar, visited Kae-fung-foo about the year 1613, but found circumstances so much changed from some cause or other, that although he entered the synagogue and admired its cleanliness,\* they would not withdraw the curtains which concealed the sacred books.

In Nanking Semmedo was informed by a Mohammedan, that in that city he knew of four families of Jews who had embraced the religion of the Koran, they being the last of their race there, and their instructors having failed as their numbers diminished.

\* "If any synagogue can be free from uncleanness."—Semmedo.

Indeed, the visitors from Kae-fung-foo had before assured Ricci, in Peking, that the same cause would soon reduce them to the alternative of becoming heathens or Mohammedans.

However, Semmedo, writing in 1642, consoled himself with the hope that whereas a Christian church had been recently erected in that city, the congregation of the synagogue would rather receive Christianity, which besides the consideration of being the truth, is most nearly allied to their own religion.

The Mohammedans of Nanking he described as a motley collection from various nations and æras of settlement; one of whom had surprised him by conversing about David, Abraham, Isaac, and Jacob, pronouncing these names very distinctly. He compared their condition to that of the Jews while in Spain, they being mostly merchants or physicians, only held in higher consideration than the Spanish Jews had been: inasmuch as in China the public honors are open to all aspirants.

Such was the amount of intelligence received in Europe concerning that remote off-shoot of Israel up to the middle of the seventeenth century. Christendom was not unconcerned at the discovery; China itself was but a newly-opened mine for European research; the indistinct glimpses afforded by Marco Polo in the thirteenth century were indeed extending into broader fields of vision, by means of the obedient zeal of Romanist missionaries. But when Xavier, expiring within sight of China, before admission was conceded to Christianity, prayed for its conversion with his latest accents, and when Valignano so frequently turned his looks from Macao towards the prohibited land, exclaiming, "O rock, rock, when wilt thou open?" they were not aware that within that strong solidity was to be found a relic of the peculiar nation who are everywhere witnesses of the "goodness and the severity of God."

The devout rejoiced at this fresh demonstration of Scripture truth respecting the scattered yet guarded race; the philosophical marvelled at the fact of a Mosaic people so ancient as to be ignorant of the denomination Jew, emigrants out of empires now long since extinct, into a very different phasis of civilization, but preserved with their old language and religion even to these days; and, moreover, that with so slight efforts made, these should be known to exist at four various points, containing a line of seven hundred miles, viz., from Peking to Hangchow-foo.

But, perhaps, no class of men felt greater concern in the event than the laborious Biblical critics of that time. To them the finding

of some of that nation "to whom were committed the oracles of God," yet supposed to be of too ancient a separation to be cognizant of either the Samaritan, Septuagint, or Masoretic texts of the Old Testament, yet still guarding their copies of the law of Moses, was a circumstance most pregnant with hopeful interest, and the more a matter of anxiety as these Israelites were represented as almost ceasing to subsist, and there was great possibility that with the failure of Hebrew reading, consequent on the adoption of a novel creed, the manuscripts themselves might be suffered to perish. The subject was referred to in the Prolegomena (iii. § 41) of Walton's Polyglott Bible, and in the Preface to Jablonski's Hebrew Bible (§ 38), and further information as to the text of the Chinese copies of the Pentateuch was ardently desired.

A fuller account was afterwards received from Father Gozani, dated Kae-fung-foo, November, 1704, and published in 1707.\* During this interval of more than sixty years' residence in the same city, with the only known synagogue in China, no intercourse had taken place between the missionaries and them, beyond one visit from Rodriguez de Figueredo, and another from Christian Ebriguez, but who had shown no curiosity to inspect the Hebrew books, and made no respect on the subject to their superiors; the fact that they had made any visit was only learned by Gozani from the people of the synagogue. It is true that the Jesuits had found abundant occupation in their direct duties, in political intrigues, and in disputes with their rivals of the monkish orders, but for these latter employments the wise and the learned in Europe had but little cause to thank them.

From the communication of Gozani, it appears that in 1702 he had intended to visit the *Taou-kin-keaou*,† i. e., "the sect who cut out the sinew," as the Israelites were expressively designated, but was deterred by some imaginary obstacles, and by the real difficulty in his ignorance of the Hebrew language, but had resumed the task two years afterwards in obedience to instructions sent from Rome. He commenced by advancing certain civilities; in return they visited him; and then he proceeded to their synagogue (*Le-pae-sze*), the distance being only that of a few streets, where he found them assembled. They showed him their religious books and even led him to the most sacred part of the edifice, to which only the rabbi (*Chang-keaou*) has right of access. With great politeness they

\* In "Lettres édifiantes et curieuses."—Recueil vii.

† The Chinese characters for these words are 刀筋教.

gave him all the explanations he requested as to their Scriptures, their history, and their religious ceremonies. On the walls he perceived inscriptions both in Chinese and Hebrew: these they permitted him to copy, and he dispatched the copies with his letter to Rome. The whole reception testified that the unfriendliness of the last half century between the neighbors was not attributable to the Israelite community.

The curiosity of Europeans being only the more excited from this narrative, as there still remained much to learn, at the instance of Souciet, who was compiling a large work upon the Bible, the missionaries Gozani, Domenge, and Gaubil, were successively directed to procure additional particulars on the subject, which they did. Domenge sketched a plan of the synagogue, and Gaubil copied afresh the inscriptions upon its walls. Shortly after the last of these visits, in 1723, the missionaries were expelled from that province by the emperor Yongching.

An effort was afterwards made by the celebrated Kennicott, of Oxford, to obtain a collation of their Scriptures with our copies, when sir F. Pigou, being on his way to Canton, carried out for him a printed Hebrew Bible of Amsterdam edition; but the only result has been a letter received in 1769, from a friend there, promising to exert himself for the purpose, and stating that the titular bishop of the province was willing to render his assistance.

The learned Tychsen, upon two later occasions, in 1777 and 1779, forwarded letters to friends in Batavia, addressed to the synagogue of Kae-fung-foo, but no information has been returned as to their having even reached China.

In 1815, the year previous to the last embassy from England to the celestial empire, some Jews of London had dispatched a letter in Hebrew to Canton for this synagogue. It was conveyed thence by a traveling bookseller of the Honan province. He delivered it at Kae-fung-foo, to a person whom he found to understand the letter perfectly, and who promised to answer it in a few days, but the bearer taking alarm at a rumor of civil war, left the place without waiting for the reply.\*

The recent missionaries from England have learned nothing concerning this colony, only in 1816, Dr. Morrison heard of them from a Mohammedan near Peking,† as subsisting in Kae-fung-foo under their old name of "the religion of cutting out the sinew," an appellation so appropriately Jewish, that no other people than descen-

\* Journal of the Embassy to China. By Henry Ellis. 1817.

† Davis's Chinese. Vol. 1., p. 15.



dants of Jacob could even assign a reason for its origin, if they were to assume the name for any purpose.

Proceeding, then, from the information given by the Jesuits already mentioned, the account in the following chapters of the synagogue, Scriptures, inscriptions, &c., must be understood only of Kae-fung-foo, and upon the statements there detailed must be based the after-inquiry, as to whether the people are Jews or Israelites, that is, whether emigrants from the Assyrian captivity or the Roman dispersion.

### *The Synagogue.*

The first report made concerning the house for divine worship of the Hebrew in Kae-fung-foo was meagre in the extreme. Aleni visited there, and the attendants for some temporary and unexpected reason, refused to draw the curtains which concealed the sacred volume. He described the building as very handsome, and carefully kept.

The early missionaries, Ricci, Figneredo, and Enriquez, appear to have been absorbed in the stupendous task placed before them—that of converting unknown millions of heathen to the discipline of the Roman Church. They were, probably, men of robust mental character and untiring industry, fitted for rougher duties than the pursuits of a learned leisure; such, indeed, is the prevailing tone of their correspondence. They were unacquainted with the Hebrew language and Jewish customs, both of which their early education had trained them to despise. Gozani, being one of the same stamp, while obeying singly the urgent instructions from his general, in respect to the Jewish colony of Kae-fung-foo, he had the good sense and honesty to write down exactly what his eyes and ears witnessed; yet with a proper degree of prudence, he himself prescribed the difference to be observed between the narration of what he heard and what he saw.

But the intelligence resulting from the visits made between 1712 and 1723, is far more circumstantial in details, which Domenge and Gaubil, being Hebrew scholars, were able to elicit by propounding suitable questions. In giving a summary of their letters, and of the prior one from Gozani, out of Brotier, it may be well until further knowledge is gained, to continue in the description his use of the present tense.

The whole place of worship occupies a space of between three and four hundred feet in length, by about one hundred and fifty in breadth, comprising four successive courts, advancing from the east to the synagogue itself at the extreme west.

The first court has in its centre "a large noble, and beautiful arch" (Paefang), bearing a golden inscription in Chinese, dedicating the locality to the Creator and Perserver of all things. There are also some trees interspersed.\*

The second court is entered from the first, by a large gate with two side doors, and two wickets beside them. Its walls are flanked to the north and south by dwellings for the keepers of the edifice.

The third court has the same kinds of entrance from the second as that has from the first. In its centre stands an arch like that in the first court. Upon the walls, between trees, are marble tablets (Pae-wän), with inscriptions in Chinese. Part of this court is flanked by commemorative chapels: that on the south,† in memory of an Israelite mandarin named Chao, the judge of a city of the second degree, who formerly rebuilt the synagogue after its destruction by fire, that on the north, in memory of him who erected all the present edifice. There are also some reception rooms for guests.

The fourth court is parted in two by a row of trees. Half way along this line stands a great brazen vase for incense, at the side of which are placed two figures of lions, upon marble pedestals; and at the westward sides of these lions are two large brazen vases, containing flowers. Adjoining the northern wall is a recess, in which the nerves and sinews are extracted from animals slain for food. The second division of this court is an empty space, with a "hall of ancestors" (Tsoo-tang) at each of its sides to the north and south. In these they venerate, at the vernal and autumnal equinoxes, the worthies of the Old Testament history, after the Chinese manner, but having merely the name of the person upon each tablet, without his picture. The only furniture these contain are a great number of censers; the largest one in honor of Abraham, and the rest, of Isaac, Jacob, the twelve sons of Jacob, Moses, Aaron, Joshua, Ezra, and others, both male and female. In the open space between these chapels, they erect their annual booths of boughs and flowers, at the Feast of Tabernacles.

Then occurs the synagogue itself, a building of about sixty feet by forty, covered by a fourfold and handsome roof, having a portico with a double row of four columns, and a balustrade before it.

Within this edifice, the roofs (as usual in Chinese domestic archi-

\* Probably stunted to a dwarf size, by an art in which the Chinese take great delight.

† At the door of this chapel, or cell, is a figure of some animal, upon a pedestal; but what animal it was intended to represent, exceeded the ability of Domenge to tell.

ecture) are sustained by rows of pillars besides the walls. In the centre of all is "the throne of Moses,"\* a magnificent and elevated chair, with an embroidered cushion, upon which they place the book of the law while it is read. Over this a dome is suspended; and near it is the Wān-suy-pae, or tablet, with the emperor's name in golden characters, enclosed within a double line of scrollwork. This, however, is surmounted by the inscription, in Hebrew letters of gold :—

HEAR, O ISRAEL :  
THE LORD OUR GOD IS ONE LORD.  
BLESSED BE THE NAME  
OF THE GLORY OF HIS KINGDOM  
FOR EVER AND EVER.†

After this, a triple arch bears the following inscription, likewise in Hebrew :—

BLESSED BE THE LORD FOR EVER.  
THE LORD IS GOD OF GODS, AND THE LORD :  
A GREAT GOD, STRONG AND TERRIBLE.‡

Then a large table, upon which are placed six candelabra in one line, with a great vase for incense, having handles, and a tripod-standing, half-way along the line. These candelabra are in *three* different forms, and bear *three* different kinds of lights. Those nearest the vase bear torches, the next on each side have candels, and those at the extremities, ornamental lanterns. Near this table is a laver for washing hands.

Lastly, the Beth-el, or *Teën-tang* (house of heaven), square in outward shape, but rounded within. Into this none but the rabbi may enter during the time of prayer. Here, upon separate tables, stand twelve rolls of the law, corresponding to the tribes of Israel, besides one in the centre in honor of Moses, each enclosed in a tent of silken curtains. On the extreme western wall are the tables of the Ten Commandments, in golden letters of Hebrew. Beside each of these tables is a closet containing manuscript books, and in front of each closet, a table, bearing a vase and two candelabra.

The congregation when assembled for devotion are separated from the Beth-el by a balustrade, some standing in recesses along the walls. Against a column is suspended a calendar for the reading of the law.

\* Was the Moses' seat in Matt xxiii 2, merely a figurative term?

† See Appendix A.

‡ See Appendix B.

Such is the edifice in which the children of Israel at Kae-fung-foo worshiped God within the last century. Gozani affirms it to be the only synagogue remaining in the empire. If this be true, that of Haugchow foo, mentioned by the first visitor to Ricci, must have shared the fate of that in Nanking, as related to Semmedo.

Some writers have regarded this as rather a temple than a synagogue, but without sufficient reason, for the special characteristics of a temple are decidedly wanting. In China, as elsewhere, it may be truly asserted in the Hebrew Liturgy, that the worshipers have neither altar nor offering.\* The homage paid to ancestors may partake somewhat of a sacrificial nature, but it is carefully severed from even local association with the adoration paid to Almighty God. The candelabra, the laver, the solitude of the rabbi in the Beth-el, and his use of incense there, as well as in the courts, together with the courts themselves, these suggest clear reminiscences of the Jerusalem Temple, but they do not prove that in China there has ever existed a rival temple to that of "the city which the Lord did choose, to put his name there," as was erected by Onias and his colony in Egypt,† or by the Samaritans at Gerizim.

It does not resemble the great synagogues of Amsterdam, Leghorn, or those of the Gallician province in Poland, on which considerable wealth has been lavished; still less does it copy the modesty of the primitive synagogues, in which the people assembled to hear the law and haphtorah, to recite the "eighteen blessings," or to join in some very simple form of supplication; but the very dissimilarity attests the high antiquity of this community's seclusion.

Among their religious forms and customs, may be enumerated the putting off of shoes on entering the house of prayer, and wearing a blue head-dress while there (a circumstance by which the heathen distinguish them from the Mohammedans, who wear white). In reading the law, the minister covers his face with a transparent veil of gauze, in imitation of Moses, who brought the law to the people with his face covered, and wears a red silk scarf depending from the right shoulder and tied under the left arm. By his side stands a monitor to correct his reading, if necessary, who is likewise attended

\* "Lord of the universe, while the temple remained, if a man sinned he brought an offering and made atonement for himself; but now, because of our iniquities, we have neither sanctuary nor offering, nor priest to atone for us, there is nothing left us but the commemoration of them. O may that be our expiation, and we will render the prayers of our lips instead of our offerings."—Morning Service.

† Josephus Ant., xiii. 3, and Wars, vii. 10.

by a monitor. The prayers are chanted, but without musical instruments. The congregation wear no *talith* or garment of fringes during the service. They observe circumcision, passover, tabernacles, the rejoicing of the law, and, perhaps, the Day of Atonement, for it is said that on one day of the year they fast and weep together in the synagogue. They keep the Sabbath quite as strictly as do the Jews in Europe. They make no proselytes, and never marry with Gentiles. They use their sacred books in casting lots, and their literary men pay the same homage to the memory of Kung-foo-sze (Confucius) as their neighbors do. They never pronounce the ineffable name of God, but say *Etunoi* (*Adonai*), and in writing Chinese they render that name by Teën (heaven), just as the Chinese do, instead of *Shang-te* (Lord above), or any other ancient appellation of the deity.\*

They have no formulary of belief, but hold to the unity of God, and to the doctrines of heaven, hell, a sort of purgatory, the resurrection of the dead, the day of judgment, and the hierarchies of angels.

Of the Lord Jesus Christ they had never heard, only of one Jesus a son of Sirach. They expect Messiah, and frequently repeat the words of dying Jacob, "I have waited for thy salvation, O Lord."† To the question, what they understood by salvation, they made no reply. When shown a crucifix in the mission-church they regarded it with no symptoms of displeasure, from which Brotier concludes that they knew nothing of the Talmudic prejudice against "the Crucified," but it would seem that if they have no canonical Talmud with its Agadoth, they have some ridiculous legends of old tradition. "They related to me," says Gozani, "such foolish tales" (mingled with even the law of Moses), "that I could scarcely refrain from laughing." And in another place, "They spoke to me about heaven and hell in a very senseless manner."

Their alienation from idolatry is particularly striking, after so long an exposure to the superstitions of the country, guided as these

\* Gozani and others referred to this substitution, in the controversy as to whether the Chinese adore the material heaven or the person who is its Creator. The Jesuits contended that if Jews could conscientiously employ the word *heaven* to denote *God*, that sufficiently indicates the sense in which the Gentiles understand the term. They also appealed to Luke xv. 18, and 2 Macc. vii. 11, on the same side, as well as to the common use of the word *heaven* in the Talmud. It is curious to have Israelites called in to decide a point between the contrary decisions of Popes Innocent X., and Alexander VII. At length it became usual for the missionaries to adopt the designation Teën Choo (heaven's Lord).

† Gen. xlix. 18.



are by imperial influence. They refuse to take an oath in an idol temple; and the conspicuous inscriptions upon the walls and arches proclaim their steadfastness in this matter, even upon that delicate point of the emperor's name, which in the synagogue they have surmounted by the most significant of possible warnings against confounding any reverence whatever with that due to the "blessed and only Potentate."

Nor must we omit to remark their interesting practice of praying westwards, towards Jerusalem. Many large bodies of Christians pray eastwards, from a feeling in favor of mere Orientation; but when we find European Jews praying eastwards, and their brethren in China turning to the west, both towards one intermediate locality, that one must be the station which an ancient psalmist considered "above his chief joy." "If I forget thee, O Jerusalem, let my right hand be forgetful."\* And it must have been westward that Daniel turned when "his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three time a-day, and prayed and gave thanks before his God, as he did aforetime,"† for he remembered the prophetic prayer of Solomon, "If they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee . . . and pray unto thee *toward their land* which thou gavest unto their fathers, *the city* which thou hast chosen, and *the house* which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause."‡

#### *Scripture and literature.*

The writings of a people are in most cases interesting, as being the expression of that people's intelligence and sentiment—the product of their previous mental formation: but the Hebrew standard writings are the original mould in which the feelings and thoughts of its subjects are cast. And the sense of divine authority to which the mind is by them subdued, tends in like manner to guard their own integrity. The sacred law is preserved in order to be obeyed, and the obedience thus rendered ensures its perpetual correctness.

The Lord of the new covenant has declared, that "till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled;"|| and the Hebrew scribes have been everywhere and always careful that not one *jod*, or any one small indication of the sense of a word should be lost or changed.

\* Ps. cxxxvii. † Dan. vi. 10. ‡ Kings viii. 48, 49 || Matt. v. 18.

Aware of this inflexibility, both the friends and impugners of divine revelation were desirous to ascertain to what extent the separated Israelites in China possessed a text of the Bible conformable to ours; and the discoveries made there have served to establish the previous hopes of all who founded their expectations for eternity upon the word of God.

As we have already seen, the synagogue of Kae-fung-foo possesses thirteen copies of the law, kept within coverings of silk. These are denominated the *Tā-king*, or temple scripture. The rolls measure about two feet in length, and are rather more than one foot in diameter.

Besides these, there is in the Beth-el a large number of nearly square books (not rolls), of about seven inches by four or five, some new, other very old; but all much neglected, and lying in confusion. The people classified them nominally, as follows:

1. *Tā-king*, in fifty-three books, each containing one section of the law, for the Sabbath-days.

2. *Tsin-soo*, or supplementary books; called, also, *Ha-foo-ta-la*, or *Haphtorah*. These are portions of Joshua, Judges, Samuel, Kings, and the Prophets.

Historical books, viz.:—*Esther*, *Ezra*, *Nehemiah*, *Chronicles* (four or five of the first chapters), and the two first books of *Maccabees*, called *Mattathi*, the latter whole, but not in good condition.

4. *Keang-chang*, or the *Expositors*. These are much defaced, and have lost their titles. The brief leisure of the missionaries did not allow of a close examination into these books, their attention having been especially directed to the law of Moses.

5. *Le-pae*, the ritual or ceremonial books, about fifty in number, and slightly differing in shape from the rest. One of these bears on its cover the title, “The Perpetual Afternoon-Service.”

Such is the best account that can be made out of the varied lists given us, of the books in that synagogue; all of which, however, can be shaped into the above form, by allowing the easy supposition that the missionaries were unfamiliar with the Jewish *Haphtorah* and *Ritual*; had they not been so, they would not have founded upon these portion-books so melancholy a narrative of the deficiency of Scripture in Kae-fung-foo, nor would the Europeans\* have followed one after another in the same track, detailing exactly how much each book of the prophets was mutilated; when, in fact,

\* Brotier, Grosier, Calment, and Kœgler,—the latter a better mathematician than Hebraist.

these small books were never intended to afford the whole of each prophecy, nor even the selections from each, in a regular sequence. The portions are chosen as harmonizing in sentiment or doctrine with the section of the law for the particular week: and while the people exhibited these as their books of the synagogue, it is not impossible that they had elsewhere the complete rolls of the prophets. Upon this view it becomes clear why Gaubil could not find Isaiah vii. 14, when they, having asked him to read them some Hebrew, he wished to fix their attention on that passage: he would have been equally unsuccessful in seeking for the chapter liii.

It is said that the books of Job, Proverbs and song of Solomon, Ecclesiastes, Ruth, and Lamentations, are missing. The four last would have been found, if sought for at the end of Esther; which, together with the two first, and the list given us as the historical books, exactly make up the class usually called the *Kethubim*, or writings.

In this class ought to be found the psalms; but the name of David is placed along with Samuel and Kings: however, as these books were not at all inspected, it is reasonable to conclude that only the history of David was meant, and that the *Tchillim*, or psalms are in their proper place.

It is also said, that the book of Ezekiel is entirely lost. If so, we cannot identify the *Tsin-soo*, or, *Ha-foo-ta-la*, with Haphtorah, in which there are several portions from Ezekiel; but on Gozani's first visit, the people in the synagogue related to him the vision of the resurrection of dry bones in the valley, which very subject is in the Sephardim Haphtorah.\* It may therefore be doubted that the recorded visions and denunciations of the son of Buzi, are lost in China. This portion is either in their Haphtorah or in a volume of Ezekiel; and although from the calamities to which the synagogue has at various times been exposed, some of their books may be lost, and others neglected, the Jews in Kae-fung-foo certainly possess in full their law, their Haphtorah, and ritual.

Some idea may be formed of the jealousy with which their Scriptures are kept, from the resistance made to all the entreaties and tempting offers made for obtaining a transcript from any of them, or for permitting the visitors to copy for themselves. In Gozani's first letter, it was stated, that "all these books are preserved with greater care than gold or silver." And it was afterwards learned that they

\* It is not in that of the German and Polish Jews.



have a rule among them, "never to show their Scriptures to the black people"\* During eight months' residence there, all the efforts of Domenge were fruitless to procure leave to copy the books of Maccabees, as an appendix to his Hebrew Bible.† One Ngai-ven, promised for a certain sum to get for him a volume of the *Tsin-soo*, but his attempt to extract it from the Beth-el being detected, he was made to replace it, and was rebuked with the proverb, "He who sells his Scripture sells his God." Another, named Kao-ting, having made a similar promise, demanded openly of the rabbi the beautifully-written manuscript of the law, which he had inherited from his late uncle, and had deposited in the synagogue: he too was rebuked, and retired with shame.

In explanation of these anecdotes it is to be observed, that books of Hebrew writing are scarcely ever kept in private dwellings; and it is said, that when a rich man presents a copy of the law to the synagogue, the merit of the gift is rated so high, as to supersede all necessity for public devotion during the remainder of his life: he seldom again attends divine worship.

Information was received that a manuscript of the law of Moses existed in a certain temple at Peking, where the government had secured copies of the sacred books used by all religions in the empire. The Jesuits, therefore, procured a license to search for this treasure, but nothing of the kind was found, only some ancient writing, in Syriac. They suspected that the keeper of the temple had been induced to conceal the real object of their investigation, while exhibiting that which in some degree resembled it. Attempts were afterwards made to institute a fresh scrutiny of that library, but in vain. A Christian Tartar, to whom the missionaries showed their Hebrew Bible, declared that in that temple at Peking, he had seen books in the same character of writing, of whose contents or antiquity he knew nothing, only that one of them was called *Torah*.

\* This term was understood to denote all who eat swine's flesh; but in later times we know that "black-heads" is a familiar appellation throughout the country for the native Chinese.

† The Second Book of Macabees has not been known to exist in Hebrew among any other people. It has been commonly regarded as a Greek compendium of a Greek history, written by one Jason, of Cyrene.

The first book was seen in its original Chaldaic Hebrew, by St. Jerome, under the title of "The Sceptre of the Prince of the sons of God;" but no such text has been mentioned from that time until, as above, in the eighteenth century.

That these are found in China, is in some degree confirmed by the mention likewise made to Gozani, of Judith, and of Jesus the son of Sirach, which books were formerly extant in Chaldee.

At length Gaubil concluded a bargain for a transcript of the law; but before it could be completed, the missionaries were expelled from the province.

From the direct statements, and from unintentional glimpses contained in the missionary correspondence, several of the first oriental scholars in Europe have framed dissertations upon the antiquity and consequent value of the manuscripts in Kae-fung-foo.

It is known from ancient inscriptions upon the walls of the synagogue, that in 1462 their loss of books by an inundation of the Hwangho, was supplied from Ningpo and Ningkea: that being again deprived of books by a fire at the close of the sixteenth century, a roll of the law was purchased from a Mohanmedan at Ning-keang-chow, in Shen-se, who had received it by legacy from a dying Israelite at Canton, recommended as a relic of great antiquity. Possessing this, they made from it several copies.

It is also known, that in 1642, the synagogue again suffered from an inundation, which destroyed or carried off twenty-six volumes of different kinds, notwithstanding great efforts for their recovery.

Now there is one manuscript kept apart from the rest, in this synagogue, held in peculiar veneration, and named in honor of Moses. It was so honored in 1704, while it bore serious marks of injury caused by the water, the writing in several places being almost effaced. It has been supposed, with much apparent reason, that this is identical with the Canton manuscript procured from the Mohammedan after the conflagration, and with that which the visitor to Ricci, about 1604, described as being four or five hundred years old. This, therefore, constitutes a very prominent object of regard in connexion with the Chinese Jews. The earlier Ning-po manuscript must have perished in the flames.

But in the closets there may also be books of considerable antiquity, as it does not appear that all were lost in 1642. One small page has particularly arrested the attention of the curious. At the end of the section-book *Bereshith*, there is a list of rabbis, with a date, which De Sacy has shown, by a careful computation,\* to correspond with A. D. 1620, i. e., twenty-two years before the last inundation: although he considers it very probable that this leaf may not now be in its original place, but be a fragment of some lost manuscript, since it is known that after this calamity, a great number of loose leaves and detached parts of books were bound into one thick volume.

\* See Appendix C.

This record is in Hebrew, mixed with several Persian words in Hebrew character. The learned Olave Gerhard Tychsen interprets it as follows, in a letter to C. T. Murr,\* A. D. 1799:—

"In the city anciently (called) Pin-lignan,† the divine city, by divine help. The law of fifty-three sections, ordained for Israel, the word of God, the faithful King.‡

"This beginning of the law was written in the year 1933, in the month Ab, on the first day of the week, and twelfth day of the month.

"The law was completed in the year 1937, in the month Iyar, on the fourth day of the week, on the twelfth day of the month.

"Our master, our rabbi, R. Jacob, son of Abishai, the son of R. Eldad the scribe, and melammed (teacher), finished this.

"R. Shadai, son of R. Jacob, revised it.

"R. Mordecai, son of Simeon Besprisht, and R. Akiba, son of Aaron the son of Ezra, subscribed it.

"The youth (student) Simhhah, son of Joshua the son of Joseph the exalted, gave it || as a free-will offering.

"R. Jacob, son of Reuben the son of Buzi.

"Mordecai, son of Benjamin the son of Buzi.

"Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.§

"And he was very rich in cattle (and) in silver.||

"I have waited for thy salvations, O Lord."\*

The commencement of this document does seem to assert that it belonged to a roll of the whole law, rather than to one section only.

Thus much for the external description and history of these manuscripts. The internal examination is, at least, a subject of equal importance.

It was from the first ascertained that the books of the law of Moses were named, as with us, from the opening words in each book, as *Bereshith*, *Shemoth*, &c. Ricci's convert and Gozani had learn-

\* *Diarii litterarii* II., 304. See Appendix D.

† Or, according to De Sacy, "In the city anciently (called) Pien-leang, the divine city, by divine help, the law of fifty-three sections, contains, O Israel, true words," &c.

‡ Tychsen believes this word מֶלֶךְ to represent a Talmudic phrase (*Sanhed.* III., i. 1), "faithful king;" and thence concludes (*indè palàm fit*) that in China the Jews are not Karaites but Talmudists.

|| By the rendering of Tychsen the gift was from R. Akiba, but the words as we have them do not sanction this meaning.

§ Deut. xxviii. 6.

¶ Genesis xiii. 2. The name Abraham is omitted, as also the words, "and in gold." The allusion is to some living person, and certainly the metal, gold, is very scarce in China.

\* Genesis xlix. 18.

ed thus much, although unacquainted with Hebrew. Also, the law was read in fifty-three instead of fifty-four sections. The latter fact was remarked afterwards by Domenge, who found in the week of tabernacles that they read the section *Wa-yelek*, having thus united the Masoretic fifty-second and fifty-third into one.

The people showed no desire to collate their Scriptures with the European text, only in one instance. Gazani with his Latin Bible, and the rabbi with his *Bereshith*, ("for so they call the book of Genesis"), compared the names and ages of persons in the genealogy from Adam to Noah. In these they found a perfect accordance, particularly he observed that they agreed in Gen. xi. 12, where the name *Cainan* is introduced by the Septuagint, and in Luke iii. 36; but is omitted in our Hebrew, and consequently in the Vulgate. They also compared, with the same result, several other names and ages in other books of the law.

Domenge having been instructed from Rome to collate the Hebrew of the following passages in the law, Gen. ii. 17; iii. 17; vii. 11; viii. 4, 7; the whole of chap. xi; xiii. 3; xviii. 22; xxiii. 2; xxiv. 2; xxxiii. 4; and the whole of chapters xlvii., xlviii., and xlix.; in all of these he found the most entire correspondence. However, in Deut. xxxii. 25, instead of "destroy," their text has "devour," the letter  $\Psi$  being changed for  $\aleph$ . It might be wished that Deut. xi. 29, and xxvii. 12, 13, had been examined with reference to the Samaritan text.

These Israelites were pleased with the interpretation given by Gaubil to the Lord's ineffable name, as implying a past, present, and future existence, and said that they had always preceived in it that signification.\*

When asked for the meaning they attached to the word *Shiloh*, they remained silent for a time, but as soon as the visitor began to explain the sense attributed to it in the Christian Church, a youth who was present very deferentially requested leave to speak. He stated, that he recollected one of his great-uncles having formerly taught him that the word *Shiloh* contained a sacred mystery; written in this manner, the letters corresponding to the words.

$\Psi$  = Great.

$\gamma$  = One.

$\beth$  = Descending

$\daleth$  = Man.

\* See Appendix F.



This he remembered, but he knew no more on the subject.

Gaubil was delighted with this information, as it seemed to corroborate a curious discovery he had made shortly previous. Being at Hankeow, he learned that the missionary there, Father Contoux, had under instruction a Chinese learned in antique modes of writing, and feeling persuaded that the word *Shiloh* was a word of mysterious or sacramental import among ancient nations, he showed to the catechumen (who was totally ignorant of Hebrew), that word in the perpendicular manner of Chinese writing, adopting the phonetic system required for foreign names, i. e., a sound or word for a letter, and the explication given was this:—

ש = Most High.

י = Lord.

י = One.

מ = Man.

The partial coincidence is certainly striking, and if not the coinage of oriental reverie in later times (for Cabalistic Jews are accustomed to revel in such modes of deduction), are somewhat confirmatory of the speculations which have deduced the Chinese population from an Egyptian original, and in so far tending to retrace the two traditions to a common origin in Egypt, where Abraham resided with a reputation of divine inspiration after the promise of the world's redemption had been given him.

With regard to writing and reading among the Jews in Kae-fung-foo, it is stated that they are generally ignorant of the Hebrew language, although from the effect of constant repetition they read off the law with much fluency. For this ignorance they accounted by alleging a total loss of books on grammar (Too-king-pwan), and the cessation for two centuries of all arrivals of brethren from the west (Se-yih).

From probably the same causes they have learned to read Hebrew with Chinese pronunciation; thus though their written alphabet is precisely the same as with us, the consonants B, D, G, and R, are pronounced P, T, or Z, K, and L, and for the termination, יה, to a word they give a nasal sound, as (in Gen. i. 2), תהו ובהו, they read *Theohung-vo-peohung*. One of them writing his name, מתתיהו, pronounced it *Manthi-iohung*.\*

\* The names of the five books of Moses they pronounced Pe-lesh-itze, She-meot-ze, Va-yi-ke-lo, Pe-me-ze-paul, and Te-ve-liim. The Prophets' names they read from the Bible of the missionaries, I-se-ha-ha, Ie-le-me-o-hung, lu-en-a-ha, Mi-ca-ha Na-hoo-am, Ha-pa-coo-ke, Se-pha-ne-o-ha. Ho-ko-e, and

They seemed anxious to hear their visitors read with European pronunciation.

Although they admired the neatness of the printing, paper, and binding of the Hebrew Bible, they expressed no covetousness in that matter.

Their rolls of the law have no vowel points. When asked the reason of this, they replied, that the Lord uttered the words in too rapid a manner for Moses to insert them, but that they were afterwards supplied by the learned men in the west.

The *Tä-king* sections of the law are written in larger character than the rolls, and have vowel-points, stops, and accents, all of which are comprised under the general name *Siman* or marks. The accents are about the same name as with us, only they write *Athnahh*, > ; *Merca*, ´ ; and *Zakeph-gadol*, t.

The subject of *Keri* and *Kethib* was quite new to them, and they knew of no "alteration by the Scribes" in Gen. xviii. 22.

The small or large letters occasionally met among words of Scripture they retain with scrupulous exactness, as in all other Hebrew texts, long after the reason of the variations has ceased to be understood. Thus in Gen. ii. 4, the ה of בהבראם is diminished, and in xxiii. 2, where the כ in ולבכתה did not appear small, the rabbi declared that it was and ought to be so. Also in xxxiii. 4, as in our printing, the word ישקח has the six dots above it, with the first larger than the others.

The short line called *Raphch* is employed in the rolls of the law above the בגדכפת letters, when these have no *Dagesh*.

With respect to the *Pethukhah* and *Sethumah*, for either פפפ and ססס, or פ and ס, they leave no spaces, but insert in the margin either \*פ, or \*ס, or \*פס, yet very frequently the minor division is not regarded at all, as in the benediction of Jacob (Gen. xlix.), and these signs seldom occur in the same places as with us. Thus in the first section of the law they have only four divisions marked, viz., at the end of chap. i. 9 ; at the end of verse 26 ; at the end of chap. ii. 20 ; and of iii. 13.

The song of Moses in Deut. xxxii. is written in double columns.

In the rolls of the law the sections are not always separated. Thus after "Noah," all the remainder of Genesis is marked זך זך, but the smallest subdivisions (*Pesukim*) are carefully observed, and

Se-ca-le-o. The Chronicles, Ti-ve-lé ha-ya-mim ; Esther, Is-se-tha ; and Mordecai, Mol-tho-gai. Thus the vowels are, for Kholem, ue or eo ; for Kamets, o ; for Pathahh, broad ae ; and i, as in French.

\* Over these three and around the left side there is drawn a heavy line, which the type in our office cannot represent. *Ed. Chi. Rep.*

are uniform with ours. Each book of the sections has the sum of these *Pesukim* given at its close: thus at the end of *Bereshith* is written קמ"ו (146), and at the end of *Noah* is written קמ"ג (143).

These books have their titles on the first page within a square of blue, green, or white \* lines, as thus, בראשית, but the name is not repeated over each page, and the pages are not numbered with the letters of the alphabet, but with the full words, one, two, three, &c. The page contains about ten lines.

It is observed, that these manuscripts, both rolls and books, are not of parchment but of several folds of the thin Chinese paper pasted into one consistence,† and the Hebrews never employ Chinese pencils or ink for sacred purposes, but they split bamboo into pens, and like the European Jews make annually at the feast of Tabernacles sufficient ink for the ensuing year.

It is stated, that they have written no books about themselves but one, which they keep and exhibit to the Gentiles whenever their religion is called in question.

This chapter may conclude with an explanation of the calendar of the ritual mentioned in chapter ii.‡ As it stands, being but ill-arranged, we find that there are five terms called *Mineah*, one corresponding to each of the books of Moses. This is shown by tracing a line from the word Genesis to the Mineah, א, from the word Exodus to the Mineah, ב, and so of the rest. The first, therefore, is read during the twelve sections of the law in Genesis; the second during the eleven in Exodus; the third during the ten in Leviticus, &c.

But the word *Mineah* can be nothing else than *Minkhah*, i. e., the afternoon service; changing one guttural letter for another, which we are warranted to do by the inscription upon the title-page of one of the *Le-pae* books, which, though it has been copied incorrectly in another of its letters, is correct in this guttural, the title being מנחתה רמ"ד. Thus the afternoon-service, which in European liturgies is uniform throughout the year, is varied in China according to the book of the law which is read.||

\* Chinese paper is not white.

† Those who delight to trace the Chinese to the Egyptians, may find that this method was used by the latter people in preparing papyrus. See Wilkinson's "Manners and Customs of the Ancient Egyptians." iii. 148.

‡ See Appendix F.

|| Is it possible that in this synagogue there is no service for the morning beyond reading the section of the law on the Sabbath? and no evening service whatever? The *Le-pae* books are not said to bear any title but *Minkhah*, and this calendar has no such terms as *Shahharith* or *Arabith*. No other calendar is known.

But besides the *Minhhah* there are the terms *Moed Neumah* and *Muphtar Minhhah*. When Domenge inquired the signification of these he was unable to seize the meaning of the reply, owing to their Chinese pronunciation of Hebrew words, only he understood that the *Neumah* was a book in twelve parts, one of which was to be read on the first days of each short month (i. e., a month of twenty-nine days), or second days of each long month (thirty days), and that *Muphtar* is the title of a book appointed to be read on the fifteenth days of each short month, or sixteenth days of each long month.

Hence, De Sacy believes that as *Moed* is the Hebrew for "festival," and *Neumah* is the Persian for "new moon," that they have thus a variable form for celebrating the new moons, whereas in Europe that celebration is always the same.

*Muphtar Minhhah* is read at seasons of full moon; the latter of the two words determines the time to be afternoon, and the former signifies, "dismissal."\*

This, too, is varied according to the alternate months; but for the full moon the Jews of Europe have no appointed prayer or thanksgiving, only they have a custom "to bless the brightness," as they express it. This they do from a notion that the continual providence of God is more discernible in the rotation of the moon's changes than in the sameness of the sun's appearance.

Whether the long and short months of the Chinese-Hebrew calendar correspond with those in these western parts we are not informed, but in the latter we have the new moons not only observed on the first days but also on the day which closes the preceding month; thus in one sense resembling the calendar in Kae-fung-foo, which allows a diversity of day according to the character of the month.

One more observation. Domenge describes the third of October, 1722, as being the twenty-third of the seventh month, according to the synagogue, and the octave of the "feast of tabernacle," the next day being the feast of "rejoicing for the law," when they carried the thirteen rolls of the law in a procession round the Beth-el, but there must be an error here. The law commands that the "feast of tabernacles" shall be kept upon the fifteenth day of the seventh month, its octave would thus occur on the twenty-second, and the

\* In literal signification the term applies very well to the Haphtorah portions, but with this idea the above description by no means coincides. Still it must be remembered that Domenge had great difficulty in comprehending the rabbi's meaning, which, therefore, he may have mistaken.



“rejoicing for the law” upon the twenty-third. Either, therefore, he reckoned erroneously in the Christian calendar or in that of the synagogue, through a confusion in the long and short months.

*Inscriptions, history, &c.*

It is remarkable how entirely all Chinese books have contrived to omit the existence of the people under our consideration. The terms used by the latter for their exclusive designation, as *Kew-Kraou*, the ancient religion; *Y-se-lo-gel keaou*, Israel’s religion; *Taou-kin-keaou*, the religion of cutting out the nerves or sinews. These are not found in their dictionaries; and the geographical work in forty books upon Kae-fung-foo and its district, published in 1694, describes every edifice in the city, with characteristic minuteness, except the synagogue, and every public inscription except those on the walls of that synagogue.\* Yet these are the best records of its history known to survive the frequent devastations to which the community has been exposed.

The fortunes of the city have been greatly diversified. Before the Christian æra it was the capital of a petty kingdom named Wei. Under the Tsin and Han dynasties it was annexed to other districts. Its present appellation was bestowed in the middle of our third century; afterwards replaced by that of Peën-chow, but again resumed. Under the Woo-tae it was named Leang-chow; under the Kin, called Nang-kin; by the Mongol Tartars, named Peën-lang; and finally under the Ming, it recovered the ancient denomination of Kae-fung-foo.†

Its greatest prosperity was in the twelfth century, when, according to the 16th book of the *Kae-fung-foo-che*, the city was six leagues in circuit, approached by five roads bordered by willows and aspen-trees; one of these roads being reserved for persons of distinction, two for foot passengers, and two for carts of burden, &c. Its palaces, gardens, and government-houses are portrayed with great animation. This city has nevertheless suffered from inundation fifteen times; from general fires, six times; and has sustained eleven sieges.

It was in A. D. 1163 that the Israelites obtained leave from the emperor Heaou-tsung, to erect there a synagogue.

In 1446 an inundation of the Hwang-ho (yellow river) destroyed

\* *Memoires concernant les Chinois, par les Missionnaires de Pekin.* Paris, 1791, tom. xv. p. 52. Also Deguignes’ “*Histoire Generale*,” i. 26, and Gutzlaff’s “*Three Voyages*,” p. 287.

† Th. Murr., from the “*Atlas Sinensis*” of Martini, pp. 59, 60.

the synagogue which had stood for nearly three hundred years, and many of their books perished.

In the beginning of the seventeenth century, under Wanleih, the synagogue was consumed by fire, and all its books were burned.

And in 1642, in order to terminate the horrors produced by the siege of a rebel army, when human flesh was openly sold in the markets, and the garrison were served with rations of the same; the imperialist commander opened the dykes of the river for the purpose of overwhelming at once both the enemy and the city. From this act the invaders suffered least, but in the city 100,000 persons\* perished. It need hardly be added, that the synagogue shared the common fate.

These facts, and the traditions concerning the more remote history of the Hebrews, are chiefly gathered from the following four inscriptions in Chinese upon the marble tablets of the synagogue.

#### I.

*(Erected by King-chong, a learned Israelite, A. D. 1444.)*

"The author of the law of Israel was Abraham, the nineteenth from Adam.† This holy man lived 146 years after the beginning of the Chow ‡ (dynasty). His law was transmitted to Moses, who received his book on Mount Sina, when he had fasted forty days and forty nights. He was always nigh unto heaven (God). In that book are fifty-three sections; its doctrine is nearly the same with that of the Chinese sages [here he produces traditions from each, which have great similarity], prescribing nearly the same rites for the worship of heaven (God), for ceremonials, fasting, prayer, and honoring the dead. Moreover, in the (Chinese) book Yi-king, are found vestiges of observing the Sabbath. Moses lived 613 years after the beginning of the Chow (dynasty). [Then in a reference to Ezra] he by exceeding diligence reëstablished and reformed the people."

Appended to the above is a statement that the synagogue was destroyed in the eleventh year of Ying-tsung (A. D. 1446,) and most of the books spoiled by water, but that fresh books were supplied by Israelites from Ning-po and Ning-hea, one of whom named Yu, from Ningpo, brought in 1462 a complete copy of the law, by which they corrected what they had remaining. And that in the second year of Hung-che (A. D. 1490), the synagogue was rebuilt at the expense of Yeu-too-la.§

\* Some say 200,000, but others 300,000.

† This was their constant assertion. It is to be accounted for by the omission of Cainan from the genealogy. (See the preceding chapter.)

‡ Not the Chow empire of all China, but their earlier domination in the kingdoms now provinces.

§ Qu. Ventura?

## II.

*(Erected by Tsu-tang, Treasurer of the province of Sze-chuen, in the fifteenth year of Hung-che.)*

"The law of Israel. Adam the first man was from Teën-chu\* in the west. The Israelites have a law and tradition. The law is contained in five books, or fifty-three sections. [Then follows a commendation of the law.] The Israelites worship heaven as we do: the author of their law was Abraham their father: Moses their legislator gave them his law. In the time of Han they settled in this country. In the year 20 of the lxvth cycle (A. D. 1163), they brought a tribute of Indian cloth to the emperor Heaou-tsung.† Being well received they remained in Kae-fung-foo, which was then called Peñ-lang. Then they were seventy Tsung‡ (i. e., surnames or clans). They built a synagogue, and in it laid up sacred books, which concern not only themselves but all men, kings and subjects, parents and children, the old and the young. Whosoever studies therein will perceive that their law differs but little from ours. Their summary is, to worship heaven, to honor parents, and to give due veneration to the dead. This people excelling in agriculture, in merchandise, in magistracies, and in warfare, are highly esteemed for integrity, fidelity, and strict observance of their religion. Their law was transmitted from Adam to Noah, from Noah to Abraham, from Abraham to Isaac, to Jacob, to the twelve tribes, to Moses, to Aaron, to Joshua, and to Ezra, who was a second lawgiver."

## III.

*(Erected A. D. 1663, the second year of Kang-he, by a Mandarin, afterwards Minister of State.)*

[After mention of Adam, Noah, Abraham, and Moses, he extols] "the virtue of Abraham, who adored the effective and preservative cause of all things, without any image or figure. Of the law which Moses received on Mount Sina there are thirteen copies, besides other books. The Israelites came to China in the time of the Chow (dynasty)." [After praising their constancy in religion, he adds.] "They scarcely differ from us in the worship of heaven, in the duties of civil life, or in honoring the dead. The Sabbath was anciently observed by the Chinese. The Hebrew letters resemble the old Chinese."

[Then is related at length the inundation of 1642, in which the synagogue lost twenty-six of its volumes. Also is described the care taken in 1654 to revise, restore, and transcribe their books, with the names of persons who assisted in rebuilding the synagogue.]

\* Gaubil says, that Chinese books mention five places under this name. The first near Medina, in Arabia, the others are in Tartary.

† Cotton cloth was first woven in China, near the end of our thirteenth century. "Morrison's View," &c.

‡ That Tsung denotes a clan, is seen from what Domenge was told, that in the seven Tsung then remaining there were a hundred families. A century earlier Ricci was informed of ten or twelve Tsung of Israelites subsisting in Kae-fung-foo.

## IV.

[This inscription is of the same subject-matter as the last; but has added the names of the seven Hebrew Tsung, then residing in Kae-fung-foo, viz., Tao, Kin, Che, Kao, Teman, Le, and Ngai.]

By these durable and respectable documents we are directed to two æras of this colony's arrival in China. The second of the tablets states, that "in the time of Han they settled in the land," i. e., between A. C. 205 and A. D. 220. The third affirms that they arrived in the time of the Chow, i. e. between A. C. 1122 and 249. And it deserves remark, that these two inscriptions, for whatever purpose, or from whatever motive, were set up by non-Israelites.

A third date has been deduced from the answer to Gaubil, in 1723, when he inquired of these how long they had been in the country, and they said, about 1650 years. Now this would coincide with the Roman overthrow of Jerusalem, and be included in the dynasty of Han: but may it not denote the period of their coming to Kae-fung-foo? and as we know that their compatriots have resided and prospered in other parts of the empire, the latter may have been settlers from the prior dynasty of Chow.

It has been said that they are a remnant of the ten lost tribes; but there are no reasons for the supposition beyond the asserted ignorance of the denomination Jew, expressed by the first visitor to Ricci, and the fact that fragments of those broken tribes are really to be found in several parts of Central and Southern Asia.

But that the Hebrews in Honan are Jews of the restoration from Chaldæa, is evident from the following considerations:

1. The tablets speak of a tradition of the law from its origin to the time of Ezra, "the second lawgiver and reformer of the people;" a description which implies a knowledge of the reëstablishment in Jerusalem.

2. They possess, besides some portions of the prophetic books written after the captivity of the ten tribes by Shalmaneser, a few verses of Daniel, and the book of Esther (whom they venerate under the title of "the great mother"), in which the word *Jew* occurs many times, although the word *Israel* and *Israelite* are not found there at all.

3. Their Haphtorah (a selection dating only from the persecution by Antiochus Epiphanes, about A. C., 170) comprises portions out of prophets who lived in Jerusalem during the second temple, as Zechariah and Malachi.

4. They have adopted the Seleucidæan æra of chronology.

5. In the list of rabbis annexed to the section-book, *Bereshith*, are found the titles, "our master, our rabbi," &c., which give it



quite a Talmudic complexion : and they have Rabbinical rules for slaughtering.

6. The synagogue inscription over the emperor's tablet, is a verse from Scripture, frequently repeated in Jewish liturgies to the present day.

The force of all the above reason might indeed be abated, by taking into account, that for several centuries their sacred books and some of their teachers, have reached them from another country in the west, and concluding that thus only may have been imported the later Scriptures and Jewish peculiarities. But this conclusion is entirely gratuitous, without evidence of even the lowest degree.

That this, however, is a very ancient off-shoot from the Jerusalem Jews, anterior, probably, to the incarnation of Christ, seems plain from their ignorance of his name Jesus, that "which is above every name," until it was mentioned to them by the missionaries; perhaps, also, from their indifference towards the crucifix; from their freedom from Rabbinical despotism; and above all, from those religious usages in which they differ from all Jews known elsewhere, such as reading the law through a veil, erecting a throne for Moses, together with their diversity in the sections of the law, and in their ritual of worship. But these will not lead us to declare their descent from the ten tribes.\*

We have sufficient testimony of their similarity for enabling us to connect them with the families of Judah and Benjamin, every day before our eyes; and, at the same time, a sufficient discrepancy to prove that the two branches of the same people have been long without mutual intercourse.

Their own account of arrival thither is merely that their forefathers came from the west, probably by way of Khorassan and Samerkand, the main route of ancient commerce in that direction : and their use of Persian words has been connected with this circumstance.

\* The Abbé Sionnet, in 1837, published a memoir on the subject, which has been commended by eminent scholars; in which he contends for the earliest supposed migration of this people, and that from the following reasons:—

1. A comparison of Jewish with that of China, under the dynasty of Chow.

2. The traditions to be found in Chinese works, written some centuries before the Christian æra, in which allusions are made to Paradise, the tree of knowledge of good and evil, the rainbow after the deluge, Noah's sacrifice, the woman changed to a statue, the seven years' famine, the manna with a pleasant taste, the rock which gave out water when struck by a rod, the sun arrested by command of a chief, &c.

3. The Divine name in the Hebrew religion, being found in the Tao-te-king of Laou-sze, written six centuries before our æra.—See Appendix E.

But can the first of these be clearly established? and would not the second and third be answered by the great probability of Laou-sze having procured the Hebrew law in Assyria during the seventy years' captivity, at the same period with Pythagoras, the western philosopher?

A solitary glimpse into their middle-age history is found in an account of India and China, by two Mohammedan travelers of our ninth century,\* who describe a rebel, named Bae-choo, taking Canton by storm, in A. D. 877, and slaughtering 120,000 of Mohammedans, *Jews*, Christians, and Parsees.

Their residence in the central empire seems to have partaken of the monotony and comfort of the native Chinese; and the tablets erected by Gentile neighbors in their very synagogue, open to the world, and challenging contradiction, bear witness to the esteem which this community in general has maintained, and the honors to which members of it have arrived in various pursuits of life.

There is much of pleasure in perceiving how freshly they retain the sentiment of their nationality, as we find them rehearsing to their visitors the leading events of scriptural record, particularly how they had formerly inhabited a country in the west which Joshua conquered after leaving Egypt, and traversing the Red Sea and Desert with their people, to the number of sixty *wan* (myriads); commemorating their ancestors, even though it be with Chinese modes of reverence—paying respect, even though by mistake, to the picture of Rebekah and her children; and, perhaps, not less exhibited by their attachment to the Hebrew language under circumstances of so much discouragement, and by the pleasure they showed in inviting the missionaries to read to them some Hebrew Scripture.

Had there been a visitor from Europe of the family of Abraham, we cannot doubt that he might have gathered information more ample and more definite respecting this colony, than that now in our possession. Not every Christian preacher is competent to succeed in such a task, even when no difficulties arise from adverse prejudice, or a want of facility in the standard language. And when we consider how greatly the dialects of the several Chinese provinces vary from each other in pronunciation, we can scarcely wonder that the Jesuits frequently complained of the replies to their questions being nearly unintelligible; just as those questions also may have been to the persons to whom they were addressed.

Fortunately, the Hebrew books and the Chinese inscriptions were not so liable to misinterpretation.

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Here we close our long extracts from Mr. Finn's little book, and they are sufficient evidence of the high value we put upon his work. His "reflections", with some remarks of our own, must be reserved for another occasion.

\* Translated by the Abbé Renaudot. Paris, 1717.



ART. II. *An account of the great destruction of life by fire, at a theatrical exhibition held near the Hall of Literary Examinations in the city of Canton, 25th May, 1845.* Written by LIANG SHIH PWAN.

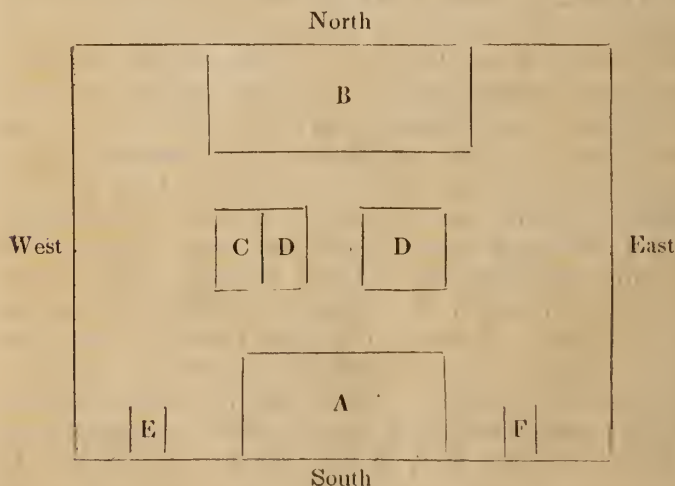
It is an ancient custom in the south of China to give thanks to the gods (*lares rustici*) who (are supposed) to preside over the grain, and to go forth to visit the idols. Generally these are attended with great excesses and prodigality,—customs which have been transmitted from former times. Therefore on this occasion there was a collecting together to stroll about at leisure and without restraint. The 19th day of the 4th month (24th May, 1845), was the birth day of Wháh-to, an ancient physician and surgeon. In front of the Hioh Kien (Hall of Literary Examinations) a theatrical performance is kept up for several successive days; the spectators, men and women, like clouds are accustomed to assemble on the occasion. This year the Kingfuh company of theatricals (literally the happy and blessed company) superintended the performance. This company in singing and tumbling surpasses all others, consequently groups in united masses like swarms of bees repaired thither. Men are naturally addicted to roaming, which is to delight in approaching the fiery pit (*Facilis decensus averni*). Do they not know that heaven is displeased with such extravagances, and that by a great conflagration it has shown to men that they should guard against such doings in future? One day having elapsed, on the 20th day (25th May) at 10 o'clock A. M. at length these actors caused Hwui-luh (a god of fire) in the twinkling of an eye to reduce their stage to ashes, like a vast fire on a mountain that cannot be extinguished. Alas! the gems and common stones (the good and indifferent) were all burnt with scarcely a remnant. Immediately the officers of government made investigation and reported, of spectators, men and women, young and old, were burnt to death one thousand three hundred seventy and odd! Others, who with burnt heads, lacerated foreheads, severed arms and maimed limbs, fleeing in trepidation returned to their homes where they perished, are not included in this number. This severe judgment has not a parallel. Rumor states the cause of this to be that, in a temporary building on the west side, there was an infamous old woman, named the Black Moutan (Hih Máu-tán), smoking her tobacco through water, who carelessly dropped some fire, and pre-

sently the temporary building ignited, and quickly the flames extended to the roof before it could be extinguished. The multitudes were alarmed, and in their haste to escape, the eastern gate being for some reason locked, and the western door being the only remaining avenue of escape, they all rushed to this, like a mountain torrent, and the heavy arch over it fell down, when the minds of the whole multitude became the more confused, and the fire being truly fierce, they trampled each other to death. At a little distance, on the north side, there were more than 600 men standing up, who, running into the Hall of Literary Examinations, fortunately escaped the fire; and after a time, when the conflagration subsided, some men came out of the Hall, and stated with tears the particulars of this calamity; this fierce judgment, reaching to the sky, originated from the hand of one infamous old woman. Why such venom!

Since writing this, a friend has addressed me saying, alas! try and consider this affair; is it of man? or is it the purpose of heaven?

There were eight shops involved in the conflagration, and those who perished by the fire are not less than 2,000! Furthermore, I find, on examination, that in the 18th year of Kiaking (1813), at a theatrical exhibition, at the same place, by the falling of the wall on the south side, fifty or sixty persons were crushed to death; therefore this singing and tumbling may be called a judgment, as is manifest from these coincidences, which should serve as a future warning.

*The following diagram illustrates the scene of the calamity.*



A The theater. B The Hall of Literary Examinations.

C D and D Temporary buildings for the spectators.

D D The apartments for men.

C The apartment for women, where the fire commenced.

F The southeast gate, locked. E The southwest gate the only one open.

Our friend Liáng, the writer of the foregoing notices, will please accept our best thanks for his communication. His estimate of the numbers lost in the conflagration is probably too low. Usually, at such theatrical exhibitions in Canton, there are present many who come to the city as strangers and visitors; and it was no doubt so on this occasion. The exact number of the lost, therefore, cannot be ascertained. The scene must have been horribly terrific. The whole area of the enclosure was covered with the dead: in some places the bodies were piled upon each other; in others they were burnt almost to ashes; while here and there large masses of human bodies were found standing erect, crowded densely together shoulder to shoulder! These were from various and distant parts of the city, and from among all grades of the people. Eleven persons are known to have been lost from one family. The effect was great. "The tears of the people flowed in torrents!"

ART. III. *Meteorological notices of the thermometer, &c., made in Bangkok, Siam, during five successive years, ending 1844.*

By J. CASWELL.

FROM an inspection of the following tables, it will be seen that there is great uniformity of temperature in this country. During the five years to which these notices belong, I have not known the mercury to rise higher than 97 degrees, nor sink lower than 61°. In January of the present year, however, it stood at one time as low as 54°. The observations for 1844 may be regarded as a little more accurate than those of the preceding years. Formerly it was my practice to notice the thermometer as it hung in my house; but during 1844 it was placed outside early every morning, where the mercury sometimes stood three or four degrees lower than it would inside. I regret that the daily range of the mercury was not marked during the years included in these notices. During the first four months of the present year the report is as follows. Greatest daily range 24, 16, 15, 15. Smallest do. 10, 8, 3, 4. Average daily range 16. 03, 12. 64, 10. 99, 10. 60. During the hot season, reckoning from the middle of February to the middle May, the mercury, in

the morning, seldom stands below 77, or above 83. In the hottest part of the day it is seldom seen below 87, or above 93. The rainy season usually commences about the middle of May, and lasts till about the first of November, when we commonly have two or three weeks of quite warm weather before the setting in of the N. E. monsoon. During this season the temperature of the mornings varies but little from that of the mornings in the hot season; but that of the afternoon is about five degrees lower than the corresponding time during the hot season.

	1840.	1841.	1842.	1843.	1844.
<i>Synopsis of means.</i>					
January,	77. 16	78. 77	79. 32	77. 53	74. 59
February,	80. 80	80. 84	83. 13	79. 50	79. 32
March,	83. 58	85. 73	83. 73	83. 71	85. 79
April,	83. 60	87. 25	84. 50	85. 03	85. 32
May,	84. 08	84. 67	83. 41	84. 75	84. 58
June,	82. 27	84. 40	83. 12	84. 44	82. 50
July,	82. 66	84. 39	81. 92	82. 51	81. 28
August,	82. 38	84. 84	82. 16	82. 75	80. 07
September,	82. 83	83. 48	82. 02	82. 01	80. 15
October,	81. 77	84. 55	80. 57	81. 27	79. 70
November,	81. 15	82. 58	78. 92	80. 83	77. 52
December,	76. 34	80. 40	77. 11	75. 45	76. 98
<i>Synopsis of extremes.</i>					
January,	61-89	65-90	66-88	64-89	62-90
February,	71-91	70-90	74-90	70-90	62-92
March,	73-94	76-94	77-91	73-93	73-97
April,	75-95	95-97	77-93	77-94	73-97
May,	75-73	78-94	78-93	76-96	73-97
June,	76-91	78-93	77-91	77-95	75-90
July,	76-91	80-91	77-90	77-90	75-90
August,	76-91	79-93	76-90	77-91	74-88
September,	75-93	78-89	75-92	75-92	74-88
October,	74-91	77-93	72-91	71-90	74-89
November,	68-89	75-90	68-88	70-90	64-86
December,	65-87	70-90	62-88	61-88	63-88
<i>Mean temperature of each year.</i>					
	81. 55	83. 75	81. 66	81. 65	80. 65
<i>Extremes of temperature each year.</i>					
	61-96	65-97	62-93	61-96	62-97

	1840.	1841.	1842.	1843.	1844.
<i>Synopsis of rainy days.</i>					
January,	1	1	1	0	2
February,	3	1	2	9	2
March,	2	1	11	3	4
April,	9	5	10	5	8
May,	18	19	20	10	18
June,	21	15	23	12	21
July,	16	14	12	18	20
August,	19	17	11	15	25
September,	14	12	18	21	21
October,	9	17	14	9	16
November,	8	11	4	2	12
December,	6	5	1	6	3
	126	118	127	110	152

ART. IV. *Easy Lessons in Chinese: or Progressive exercises to facilitate the study of that language, especially adapted to the Canton Dialect. By S. Wells Williams. Macao, printed at the office of the Chinese Repository, 1842.*

NECESSITY, advantage, convenience, and pleasure are all alike every year and month putting forth and urging new claims for studying the language and dialects of the celestial empire. These claims are beginning to be recognized, and somewhat of due consideration is now given to them. As an instance of this, we are happy in being able to state that, a circular from H. B. M.'s foreign office has recently been addressed to all the British consular establishment in China, recommending, especially to the junior members, the assiduous study of the Chinese language, and intimating that proficiency in this study shall, other things being equal, regulate the scale of preferment.

The acquisition of this language is not so difficult as many suppose, and no one will fail to acquire ability to speak it, if recourse be had to the proper means. The words are easily spoken and easily remembered; and constant practice will very soon give facility in their use. We have known an instance, where in one hundred days an individual acquired such ability to speak the court dialect,



that on all ordinary subjects he could maintain easy and intelligible conversation. We have also known unlettered persons who have acquired the oral language of the Chinese in a few months, and that too without any effort, beyond what the child naturally makes in learning its vernacular. The great difficulty has been—and is—that people do not try, or try by wrong means. Constant practice is the main thing; and no one who resolves, and keeps the resolution, to use the Chinese, and nothing but the Chinese, constantly, will long continue ignorant of this language. Let any one, who is in daily contact with the people or officers of China, lay aside the old ridiculous jargon, and try to speak as the Chinese themselves speak, and the requisite ability to do so will very soon be acquired. This acquisition, by means of *constant* practice, will be greatly facilitated by having recourse to such books, as have been prepared for this specific object, and of which the Easy Lessons afford us a good specimen.

This little volume, of 288 neatly printed octavo pages, was published three years ago, and was briefly noticed in the Repository for July 1842. We then promised to give an analysis of the work, which we will now do, showing as well as we can its character and object. “The volume is most respectfully inscribed to D. W. C. OLYPHANT, ESQ. of New York, U. S. A., the steady and magnificent friend of all efforts for the good of China.” The author says—

“The design of this volume is to provide a book suitable to be put into the hands of persons commencing the study of the Chinese language, not only in China itself but abroad; to be a work which can be advantageously used by the foreigner in his own country, or on his voyage hitherwards, as well as after his arrival among the people. It is introductory to larger works, yet has somewhat of completeness within itself; for while some of the lessons will require no aid from other books in order to understand them fully, for those in the two last chapters the student will probably need the help of a teacher or a dictionary to learn all their meaning. But if he has learned the previous lessons as thoroughly as he ought, he will no doubt be gratified with the degree of facility with which he can read them, and feel that he has made some progress in acquiring the language.

“The first four chapters, with the VIth, VIIth, and IXth, are as applicable to the study of any other dialect as to that of the Canton, as they contain little or nothing local or provincial. The remarks in the first three chapters should be carefully read, and it will probably be found by experience that the best way to commence learning dia-

characters will be to begin with the radicals, and make them as familiar as an alphabet is made in other languages. Their universal use in the composition of characters, their influence upon the general meaning of words, and the use made of them in arranging the imperial dictionary of Kánghí, together with the aid they afford in remembering the component parts of characters, are all strong reasons for taking them up at first. The various points briefly touched upon in the second and third chapters, regarding the construction of characters, and the rules for reading and writing Chinese, are it is hoped explained with sufficient clearness to serve the purposes of the beginner, and enable him profitably to read what other authors have said more at large upon the same subjects. Mr. Callery's *Systema Phonicum Scripturæ Sinicæ*, referred to on page 47, contains nearly fourteen thousand characters arranged under 1040 primitives. These primitives are arranged according to the number of their strokes, and those consisting of the same number are placed in succession according to a kind of alphabetical plan, in which the first stroke on the left hand corner is taken as the initial letter. It seems, from a careful examination of this system, that to render it useful in learning the characters, the meaning, the form, the name, and the collocation of this list of primitives ought all to be made very familiar; since all the characters in Part Second of the book (only about one third, however, of all in the Chinese language) are arranged under them. It is almost unnecessary to observe that the method adopted by the Chinese scholars who compiled Kánghí's dictionary has not, by this arrangement, been simplified or improved, so far as classifying the characters in the language, or facilitating the labor of finding them, is concerned. The *Systema Phonicum* will, however, furnish the scholar with all that has been said upon the primitives, and aid the advanced student very much in comparing the meaning of characters in which the same primitive is joined to different radicals.

"If the student is learning any other than the Canton dialect, he can by the help of his teacher interline the sounds of the characters underneath the original in those chapters which contain reading lessons. If he has not the help of a teacher, he need not pay much attention to the sounds, but have more regard to the meaning of the words; for their sounds and tones are to be learned from the living voice, and no system of orthography can do much if any more than aid that. As he advances in his studies, he will probably find that the meaning and the structure of a character are much more closely

connected in his mind than the sound and the structure; for if he has forgotten the meaning of a character, its component parts will be imperfectly remembered, while the sound of those characters he has read, but whose meaning he does not remember, will soon pass out of mind.

“The conversations in chapter V., and the exercises in chapter VII., probably cannot be used in other dialects to much advantage without some slight alterations, which the student will find to be a good exercise to make. It seemed desirable to furnish a few sentences to be used with a teacher when the student first sits down with him, and with servants when occasion requires, both of whom may know nothing of English; the former ought not to be suffered to talk English even if he knows it.

“Almost all grammatical remarks upon the lessons have been omitted, for that part of the study of the language belongs to other treatises solely devoted to it. The books required for the thorough study of the Chinese language are numerous; some of them have not yet been commenced, and others have been but imperfectly executed. The simple object of this volume is to furnish a few easy lessons for the beginner, so prepared as to lead him on from one step to another; it is designed to form one in the series of work, which, it is to be hoped, will ere long be prepared. It is intended to be, as its Chinese title indicates, 拾綴大成 *Shíp K'ap Tái-shing*, Short Steps to Excellence, and the degree in which it will aid the scholar to attain that excellence in the language he looks forward to, will depend as well on the faithful use made of it as on its adaptation to that end.

“These lessons are also tolerably well fitted for teaching the English language to Chinese lads who are somewhat advanced in that study; they will at once see the difference between the idioms of the two languages, and learn both to translate from their own tongue into idiomatic English, or to turn short English sentences into Chinese. The Hamiltonian plan of verbal rendering seems to be well fitted to assist each party to learn the other's language. Some explanation and assistance will however be necessary to enable a native youth to use these exercises advantageously.

“It is unnecessary to repeat any of the observations made here and there in the course of the work. If any of them deserve to be repeated, it is perhaps that upon storing the mind with Chinese sentences, and even paragraphs, by committing them to memory. Such an exercise, in some measure, reconducts the scholar over the same ground he trod when he learned his mother tongue. He need not

be solicitous about the rules of grammar or the elegancies of style, until he has acquired a stock of words and phrases in which, as in examples, he can instantly see the application of the former, and relish the niceties of the latter. It is enough at first to know that such is the way the Chinese talk and write, and that they understand what is thus said and written.

"In preparing these lessons, some aid has been derived from fellow-students, and some extracts have been taken from Chinese Chrestomathy; the system of orthography is the same as in that work, and the exercises in writing are also the same. The hope is cherished that this volume will facilitate the acquisition of the Chinese language, and by inducing some to commence the study who have been deterred by its forbidding aspect, and disheartened at its reported difficulty, thus assist in improving the intercourse between two great portions of the human family—those who speak English, and those who can understand Chinese. The time has come when their intercourse must be in some other commodities than those of the shop, and every friend of man will rejoice to see so mighty and so ancient a race as the sons of Hân about to be made acquainted with the arts, the improvements in social life and the knowledge of the West, together with that greatest gift, the fountain head of all other excellencies, the religion and the hopes of the Bible. To the advancement of all these objects, and the extension of every measure to promote an honorable and Christian intercourse, is this volume contributed." Here ends Mr. W.'s preface.

Chapter first gives us a full and very satisfactory account of the *radicals*, keys or indices. It would appear from a general survey of the language, that when the compilers of the imperial dictionary began to arrange the characters, "the problem they endeavored to solve was, to select such characters, for keys or radicals as should be easily recognized," while reference to an arrangement into natural groups was not neglected. The majority of characters was easily assorted, but there would still be many left to be arranged by some one of their constituent parts, of which the most important and prominent was taken as the radical and the arrangement made accordingly. The number of keys has not always been the same, some lexicographers have taken more and some less. The *Shwoh Wan*, for example, has all the words of the language arranged under 540 radicals or heads. In the imperial dictionary of Kānghí they are arranged under 214, which gives an average of little more than 200 characters under each. Mr. Williams recommends "the stu-



dent to learn these 214 radicals in their order, so as to be able to write them memoriter, and repeat their names and meaning."

Chapter second is occupied with remarks on the primitives. Mr. W. thus introduces this subject.

"By the term *primitive* is meant that part of characters, which is joined to the radical, to form a new one. For instance, in the words *tung* 同, *lan*, 樓, *lin*, 憐, &c., the part of the character on the right, viz, 同, 樓, and 憐, is the primitive. The meaning of the terms is also extended so as to include these characters, even when standing alone, or when they are spoken of as filling this office;—and the word is used in this sense in the preceding chapters. This part might also be called the phonetic or vocal part, inasmuch as it gives its own sound to a very great proportion of the characters; but as this rule has a multitude of exceptions, *primitive* appears to be on the whole the best term. It is not applied thus, however, on account of its original use, or for priority of any sort, but merely as a convenient term to express that part of a character which is not the radical; it is primitive solely because it was formed prior to the compound characters in which it is found. The term *derivative* has been used by Marshman to express the compound characters formed by the union of a radical and a primitive, and when speaking of them in this connection, may be used to avoid a periphrasis.

"The number of primitives in the language,—that is the number of different characters, exclusive of the 214 radicals, which combine with a radical to form derivatives,—3867, according to D. Marshman from whose *Clavis* the following estimates are derived. They are not, however, all equally prolific in their philological progeny. More than seventeen hundred of them combine only once with a radical to form a third character; and as they are themselves for the most part compounds of radicals joined to simpler primitives (i. e. such as belong to class V.), they hardly deserve that name. For instance, one of the derivatives of *lung* 龍 is *chung* 龕, formed by joining that primitive to the radical *min*, 亻; this compound character joins once with *yan* 人, to form *chung* 儻, which according to Káng-hí's Dictionary means deflected, and which probably would not be met with once in a hundred volumes. For all practical purposes, therefore, these may be excluded from the list of primitives. There are also 452 others, formed, generally speaking, in the same manner, each of which produces only two philological shoots, and these may also be discarded, and for the same reason. These two sums, making



2178 characters, which, as they are the parents of only 2630 derivatives, and are themselves mostly included and defined under simpler forms, can have little or no influence on the great mass of characters, and may be considered, to borrow a term from natural history, as aberrant forms of their own primitive. There are then left 1689 — primitives, out of which, by the addition of radicals, are formed about — five sixths of all the characters in the language. The number of derivatives from any one of these primitives varies from three up to seventy-four, which is the highest, but the average is scarcely fifteen to each. To this number, the 214 radicals must be added, (for the majority of them also act as primitives in a greater or less degree,) making a total of 1903 primitives, from which, by the addition of 214 of their own number, at least seven eighths of all the characters in the Chinese language are formed:—a proportion, that for all practical purposes, is fully equivalent to the whole.

“The primitives may, for convenience, be arranged into five classes, according to the relation they bear to the radicals. These are:

“I. The 214 radicals themselves, when used as primitives

“II. Primitives formed from a radical by an addition that of itself is unmeaning.

“III. Primitives formed from two radicals, or those which can be separated into two complete radicals.

“IV. Primitives formed of three or four radicals.

“V. Primitives formed from a derivative by the addition of another radical, or by the combination of two primitives.”

The whole of this chapter deserves a careful reading, and affords the student a very correct idea of the structure and nature of the language. It closes with the following paragraph.

“Attempts have been made by scholars to trace a leading idea running through all words containing the same primitive. Dr. Marshman, in a chapter on the primitives, in his *Clavis* (republished in the *Chinese Repository*, vol. IX., page 398), has several groups of characters, through which he endeavors to trace one leading idea; his remarks are worthy of attention, and have not been overlooked in writing these paragraphs. Mr. Lay, in an article in the *Chinese Repository* (vol. VII., page 255), has also several remarks on this subject; and M. Callery, a French gentleman, has published a dictionary on this plan. These writers have probably said nearly all that is worth saying on the subject. There can be no doubt that many characters can be selected from the body of the language, whose component parts do give the idea of the derivative; several have already been brought for-

ward. They are worthy of notice because they frequently illustrate Chinese notions; but as they have been often quoted and illustrated by writers on the language, they have, perhaps more than any one thing else, tended to strengthen an idea current in the west, that the Chinese language is a wonderful collection of ideographic symbols, which are intelligible to different nations merely by presenting them to the eye, while they cannot be understood when spoken; and that in some magical way, a Chinese, a Cochinchinese, and a Japanese, who had never before seen each other, and could not understand a word of each other's conversation, as soon as a phrase in Chinese was handed to them, were able to communicate intelligibly. An anecdote is told of Scaliger, who, being visited one day by a scholar from Edinburgh, and addressed in Latin, begged his pardon, and requested an explanation, as he did not understand Gaelic. He would have understood, if his visiter had written his salutation, and this is just the case with the three Asiatics. The preceding paragraphs will tend to explain the manner in which this idea has originated, and show that, as there is no integrant sound in the character itself (as there is in an alphabetical word) which can be learned by inspection, or by observing any rules of pronunciation, its sound must be learned traditionally, while its meaning is ascertained from dictionaries, or from the context. This peculiarity has, probably, been the chief cause of the dialects now existing in the empire."

Chapter third, on the orthography, tones, &c., has been in part borrowed from the Chinese Chrestomathy, and we pass it over without remark.

Chapters IV., V., VI., give a good variety of lessons in reading and conversation, the Chinese character for the most part being accompanied with two translations, one literal and the other verbal.

The "*classifiers*," so called, form chapter VII, perhaps the best in the book. This subject has never yet received the attention it deserves.

The remaining chapters, VIII., IX., X., comprise a large variety of exercises in translating, and cannot be too carefully read by those who purpose learning to write the Chinese language.

In closing this brief notice of the Easy Lessons, we have only to remark, in its favor, that, taking it all in all, it is one of the best books that can be put into the hands of any one, who is sitting down to commence the study of Chinese in the Canton dialect.

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ART. V. *List of foreign residents in Canton, July Anno Domini eighteen hundred and forty-five, with notices of their factories, houses, &c.*

WITHIN a few years there has been almost an entire change of foreign residents in Canton; and the alterations in their residences are neither few nor unessential. By turning to a list published by the late hon. Mr. Morrison in 1832, it will be seen that, excepting the Parsees, the names of only three, then resident in Canton, are found on the accompanying catalogue.

The thirteen factories, counting from the east stood thus—

THE CREEK ON THE EAST.

NORTH.  THE THIRTEEN FACTORY STREET.	1.	<i>Creek factory, or I'ho (E'wo) hong.</i>	RIVER.  Each of the factories, or hong, as the Chinese call them, extended from the street on the north to near the bank of the river on the south. The Creek, on the east, runs parallel with the factories; the river nearly due east and west.
	2.	<i>Dutch factory, or Tsih-í hong.</i>	
	3.	<i>English factory, or Pauho hong.</i>	
		<b>Hog Lane, or San-tau lán.</b>	
	4.	<i>Chow-chow hong, or Fungtái hong.</i>	
	5.	<i>Old English factory, or Lung-shun.</i>	
	6.	<i>Swedish factory, or Sui hong.</i>	
	7.	<i>Imperial factory, or Má-ying hong.</i>	
	8.	<i>Pau shun hong.</i>	
	9.	<i>American factory, or Kwáng-yuen.</i>	
		<b>China St. or Tsingyuen kái.</b>	
	10.	<i>Mingkwa's hong, or Chung-ho hong.</i>	
	11.	<i>French factory.</i>	
	12.	<i>Spanish hong.</i>	
		<b>Old China St., or Tung-wan kái.</b>	
	13.	<i>Danish hong, or Tehing kái.</i>	

WEST.

Thus they stood prior to December 7th, 1842, occupying a plot of ground extending, say, sixty rods from east to west, and forty or fifty from north to south. The factories were divided into three, four, or more houses, built chiefly of brick, and most of them only two stories high. Before the Creek hong there was a small custom-house station, and another one in front of the Swedish and Imperial hong. There were also small inclosures before the Dutch, the English, and the Danish.

December 7th, the day above named, the three eastern hong, between the creek and Hog Lane, were burnt by a Chinese mob; and on the 26th October 1843, the three on the other extreme were nearly all destroyed by a fire, which originated in a Chinese house a few rods in the rear of the factories. The latter three have all been rebuilt, and in a miserable style. The other three are now being rebuilt,—or rather, on the site of the old ones, houses of a new and much improved order are being erected. The old custom-house stations in front of the factories have been reduced; the enclosures before the Dutch and English still remain; and on the ground in front of the old Danish, Spanish, French, and Mingqua's, lines of houses, of an inferior order, have been erected, extending quite down to the river; while between these and the garden, in front of the English factory, the whole space has been enclosed by a high fence, and the ground tastefully laid out, partly covered with turf and shrubs, and partly occupied with chunamed walks.

The factories, as they now stand, are but poorly fitted to accommodate the foreigners resident in the provincial city. They are neither sufficiently spacious nor airy. They afford a few, and but a few, good houses, and many of the residents are compelled to take up with quarters that are both inconvenient and unhealthy. Country seats and larger houses are almost indispensable, and these we suppose will ere long be enjoyed by men from afar, as well as by the Chinese, since both are henceforth to dwell together in peace, each enjoying the same advantages!

The following list of residents has been prepared with some care, but we fear it is yet incomplete; and hope the errors that are found in it, will be viewed indulgently.

DANISH HONG, OR TE-HING KAI.	
No. 1.	No. 5.
Noormhamed Dattoobhoy.	A. Viegas.
Mulloobhoy Doongersey.	J. J. Viegas.
Thamerbhoy Allam.	No. 6.
Alladine Peremjee.	William Lane.
Nanjee Tassom.	No. 7.
Curim Nuwjee.	Henry Rutter.
Chromjee Eesub.	William Rutter.
Mhamud Thanee.	No. 8.
Goolam Husson Camalbhoy.	Edward Vaucher.
No. 1.	No. 9.
J. B. Rodrigues.	Arthur Agassiz.
M. D. Bernadino.	Edmund Moller.
No. 2.	No. 10.
S. E. Patullo.	Rev. J. Lewis Shuck and fam.
	Rev. T. T. Devan m. d. and fam.

No. 12.  
 M. J. Senn van Basel  
 W. T. H. van Ryck.  
 Louis Wysman.  
 No. 13.  
 Carsum Jesup.  
 No. 14.  
 Byramjee Muncherjee Bhundara.  
 No. 15.  
 H. G. H. Reynvaan and fam. (ab.)  
 L. Carvalho.  
 No. 16.  
 Rev. E. C. Bridgman, D. D. and fam.  
 Joaquim dos Anjos Xavier.  
 NEW HONG, or South TE-HING KAI.  
 No. 1.  
 George C. Bruce.  
 Henry Robert Hardie.  
 No. 2.  
 C. Campbell.  
 No. 2.  
 Daya Jamal.  
 Dosabhoy Mawjee.  
 Byramjee Pestonjee.  
 No. 3.  
 Henry Balkwill.  
 No. 4.  
 E. Jean Garreta.  
 Robert Ker.  
 John Thomas Cuvillier.  
 No. 5.  
 Y. J. Murrow.  
 C. G. Clarke.  
 No. 6.  
 B. Seare.  
 SPANISH HONG.  
 Henry Moul.  
 George Moul.  
 FRENCH HONG.  
 No. 1.  
 Burjorjee Framjee Cohedaroo.  
 Pestonjee Hormusjee Cama.  
 Dhunjeebhoy Hormusjee Huckimna.  
 Sorabjee Framjee Curraca.  
 Nanabhoy Hormusjee.  
 Rustomjee Merwanjee Nalearwala.  
 Rustomjee Burjorjee.  
 Nusserwanjee Bomanjee Mody.  
 Munchersaw Nusserwanjee Mody.  
 Rustomjee Dadabhoy Camajee.  
 Bomanjee Eduljee.  
 Dadabhoy Eduljee.  
 No. 2.  
 L. Bovet.  
 A. Bugnon.  
 No. 3.  
 Maneckjee Nanabhoy.  
 Rustomjee Framjee.  
 Bomanjee Muncherjee.  
 Limjeebhoy Jemsetjee.

No. 5.  
 Shamsodeen Abdoolatif.  
 Jafurbhoy Budroodeen.  
 Shurrufully Chadabhoy.  
 No. 6.  
 Pestonjee Nowrojee Pochajee.  
 Dorabjee Nesserwanjee Cama.  
 Pallanjee Dorabjee Lallcaca.  
 Ardaseer Dhunjeebhoy Wadia.  
 Hormusjee Nesserwanjee Pochajee.  
 No. 7.  
 Francis B. Birley.  
 No. 8 and 9.  
 George B. Dixwell.  
 John Heard.  
 Joseph L. Roberts.  
 Oliver E. Roberts.  
 John S. Bruen.  
 NEW FRENCH HONG.  
 No. 1.  
 G. Lunn, M. D.  
 No. 2.  
 John Paton Watson.  
 Samuel Mackenzie.  
 No. 3.  
 Maximilian Fischer and family.  
 William A. Meufing.  
 Edward Reimers.  
 No. 4.  
 Philip W. Ripley and family.  
 Henry Hammond Smith.  
 No. 5.  
 P. Tiedemanjr.  
 L. C. Delmarle.  
 F. H. Tiedeman.  
 No. 6.  
 J. C. Vincent.  
 Richaed Brown.  
 MINQUA'S HONG.  
 No. 1.  
 James Church.  
 William Stirling.  
 William Gilbert.  
 No. 1.  
 Robert H. Hunter.  
 Henry Charles Read.  
 Robert Forrester Thorburn.  
 Jehangeer Framjee Buxey.  
 No. 2.  
 James S. Anderson.  
 Patrick Chalmers.  
 James D. Park.  
 No. 3.  
 W. Fryer.  
 Travers Buxton.



## AMERICAN HONG.

## No. 1.

Archibald A. Ritchie.  
James A. Bancker.  
Richard H. Douglas.  
Frederick A. King.

## No. 2.

Rev. P. Parker, M. D. and family.

## No. 2.

John. Millar.

## No. 3.

Alfred Wilkinson.  
Joseph Mackrill Smith.  
Thurston Dale.  
Richard Gibbs.

## No. 4.

C. S. Compton.  
C. Sanders.  
A. E. M. Campbell.

## PAUSHUN HONG.

## No. 1.

Isaac M. Bull.  
W. Buckler.

## No. 2.

William Hastings.  
Abraham Sedgwick.

## No. 3.

John Shepard.  
Thomas Pyke.

## No. 4.

Heerjeebhoy Hormusjee.  
Nesserwanjee Byramjee.  
Ardaseer Rustomjee.  
Aspunderjee Tamooljee.  
Cursetjee Hosenjee.  
Nesserwanjee Framjee.  
Manackjee Pestonjee.  
Pestonjee Rustomjee.  
Dadabhoy Pestonjee.

## No. 5.

Cowasjee Sapoorejee Lungrana.  
Pestonjee Jemsetjee.  
Hormusjee Jamasjee Naudershow.  
Rustomjee Pestonjee.  
Pestonjee Byramjee Colah.  
Framjee Sapoorejee Lungrana.  
Nesserwanjee Dorabjee Mehta.  
Dossabhoy Hormusjee.  
Merwanjee Eduljee.  
Ruttonjee Dossabhoy Mody.  
Framjee Hormusjee.  
Dadabhoy Jemsetjee.

## No. 6.

William Leslie.  
John Caldecott Smith.  
Joaquim V. Caldas.

## IMPERIAL HONG.

## No. 1.

Samuel Wetmore, jr.  
Nathaniel Kinsman.  
William Moore.  
S. T. Baldwin.  
Joseph C. Anthon.  
C. F. Howe.  
William H. Gilman.  
Jacob C. Rogers.  
Florencio Gutierrez.  
William Buckler, jr.

## No. 1.

S. B. Rawle.

## No. 3.

Samuel Marjoribanks, M. D.  
Athanazio de Souza.

## No. 4.

Joseph G. Livingston.  
John Silverlock.  
George Gibb.

## No. 5.

John N. Alsop Griswold.

## No. 5.

George Barnet.  
William Barnet.

## No. 6.

W. F. Gray.  
W. Ellis.  
Joseph Hodgson.  
Charles Ryder.  
David Sillar.

## SWEDISH HONG.

## No. 1, 2, and 3.

Paul S. Forbes.  
J. T. Gilman.  
D. N. Spooner.  
W. H. King.  
S. J. Hallam.  
George Perkins.  
R. S. Sturgis.  
William P. Pierce.  
E. A. Low.  
Sigesmundo J. Rangel.  
Quenteliano F. da Silva.  
P. J. de Silva Loureiro, jr.

## No. 4.

John D. Sword.  
John B. Trott.

## No. 5.

R. P. de Silver.  
H. F. Bourne.  
E. Cany.

## OLD ENGLISH COMPANY.

## No. 1.

Gideon Nye, jr.  
William W. Parkin.  
Clement D. Nye.  
Thomas S. H. Nye.  
Henry M. Olmsted.

Timothy J. Durrell.  
Julius Kreyenhagen.  
Joaquim P. van Loffett.  
Juzino de Encarnaçaõ.

No. 2.

Samuel G. Rathbone.  
James Worthington.  
Marciano da Silva.

No. 3.

Alexander Walker.  
William Melrose.

No. 4.

William C. Le Geyt.  
Thomas C. Piccope.

No. 5.

Stephen Ponder.  
Frederick Chapinan.  
John Butt.

No. 6.

R. J. Gilman.  
Alexander Johnston.  
L. Josephs.  
W. H. Vacher.  
John Williams.  
A. John Young.

#### CHAUCHAU HONG.

No. 1.

Dhunjeebhoy Byramjee Ronna.  
Rustomjee Heerjeebhoy Shwroff.  
Byramjee Rustomjee Cudawana.  
Jommoojee Nasservanjee Mehrjee.  
Muncherjee Eduljee Buoccy.  
Jehangeer Framjee.

No. 2.

Eduljee Cursetjee.  
Eliaoo D. Sassoon.  
S. A. Seth.  
Rustomjee Byramjee.  
Cursetjee Rustomjee Daver.  
Pestonjee Dinshowjee.

No. 3.

Cowasjee Pallanjee.  
Cooverjee Bomanjee.  
Cawasjee Framjee.  
Sapoorjee Bomanjee.

No. 4.

Cowasjee Sorabjee Patell.  
Pestonjee Dhunjeebhoy.  
Dhunjeebhoy Dossabhoy.  
Cursetjee Pestonjee Cama.  
Burjorjee Hormusjee Harda.  
Dadabhoy Sorabjee.

No. 5.

Pestonjee Ruttonjee Shroff.  
Dadabhoy Burjorjee.  
Burjorjee Sorabjee.  
Dhunjeebhoy Dadabhoy.  
Sorabjee Byramjee.

#### BRITISH CONSULATE.

Francis C. Macgregor.  
Richard B. Jackson and fam.  
John Backhouse.  
Thomas Taylor Meadows.  
J. A. T. Meadows.  
Edward F. Giles.  
John L. du P. P. Taylor  
George de St. Croix.

#### MING-KEE.

T. W. L. Mackean.  
E. Levine.  
W. Walkinshaw.  
R. Laing.

#### KWANG-LEE HONG.

David Jardine.  
Gervas Humpston.  
R. H. Rolfe.  
A. P. Silveira.

#### PO-TAI HONG.

C. V. Gillespie and fam.

#### SAN SHA.

Rev. W. Gillespie.

#### TUNG-SHIH KOK.

Rev. I. J. Roberts.

#### TUNG-WAN KAK.

John Wright.

ART. VI. *Journal of Occurrences: office of the Chinese Repository removed to Canton; payment of two millions of dollars to the British government by the Chinese; public executions in Canton and Hongkong; U. S. A. frigate Constitution; new Legation from U. S. A. to China; changes in the government at Hongkong; new American consul; importation of ice; French missions in CochinChina; Protestant missions in China.*

CIRCUMSTANCES beyond our control, and in which we see cause for devout gratitude to God, have caused a removal of our office back

to its original site, the city of Canton. With the assistance of numerous and able correspondents we trust that our pages will be worthy the attention of all those who are now so much interested in this great empire,—a third part of the whole human family. To awaken interest, and direct effort, for its improvement, has been, is, and shall be the leading object of the Chinese Repository.

Early in the month an instalment of two millions of dollars was paid over to the officers of the British government in Canton—as part of the 21,000,000 stipulated for in the Treaty of Nanking.

Public executions—by decapitation in Canton and by hanging in Hongkong,—have attracted attention during this month; the first on account of their great numbers and frequency, and the latter from the short period, 60½ hours, between the passing and the execution of the sentence, on two malefactors, one a Chinese and the other an Englishman. In Canton more than twenty persons, some of them women, were decapitated in one day. Here, on all *ordinary* occasions, the criminals are adjudged in the morning and then are led away to the potters field, where they are decapitated the same day.

The U. S. A. frigate *CONSTITUTION* arrived off Macao June 5th and on the 19th came up to Whampoa—or rather Blenheim's Reach,—where she now is. The following is her list of officers.

*Captain*, John Percival; *lieutenants*, Amasa Paine, W. C. Chaplin, James Alden, J. W. Cooke, John B. Dale; *acting lieut.* G. W. Grant; *acting master*, Isaac G. Strain; *purser*, T. M. Taylor; *surgeon*, D. C. McLeod; *lieut. of marines*, J. W. Curtis; *assistant surgeons*, M. Duvall and R. McSherry, jr.; *naturalist*, J. C. Reinhardt; *captain's clerk*, Benj. F. Stevens; *midshipmen*, C. Terret, W. F. Davidson, J. E. Hart, J. E. Hopson, C. Comagys, G. B. Douglas, J. J. Cook, M. P. Jones, W. P. Buckner; *boatswain*, R. Simpson; *gunner*, G. Sirian; *carpenter*, H. G. Thomas; *sailmaker*, Isaac Whitney; *yeoman*, Abraham Noyes; *master's mate*, Charles Woodland.

Alexander H. Everett has been appointed plenipotentiary, on the part of the United States, to the court of Peking; he comes out in the *Columbus*, and will be the bearer of the ratified Treaty.

The hon. R. Montgomery Martin, colonial Treasurer of Hongkong, has resigned; and the office is filled by Mr. W. T. Mercer, pending the receipt of H. B. M.'s pleasure.

F. T. Bush esquire has been appointed U. S. A. consul for Hongkong, and the appointment approved by the British government.

We are glad to see there has been an importation at Hongkong of ice from Boston, by ship *Lenox*.

The French bishop of CochinChina, long held a prisoner there, has just arrived in Macao, having been released by the French commissiener, Langrené.

On the 26th inst. the Rev. W. Gillespie, of the Lon. M. Soc. arrived in Canton; and the Rev. Dr. Bridgman and lady on the 3d instant.

On the 5th inst. the Rev. Mr. Woods and lady, the Rev. Mr. Graham and lady, and the Rev. Wm. Fairbrother and lady, embarked on the John Horton for Shánghái. Mr. and Mrs. Cole embarked in the same vessel for Chusan and Ningpo.

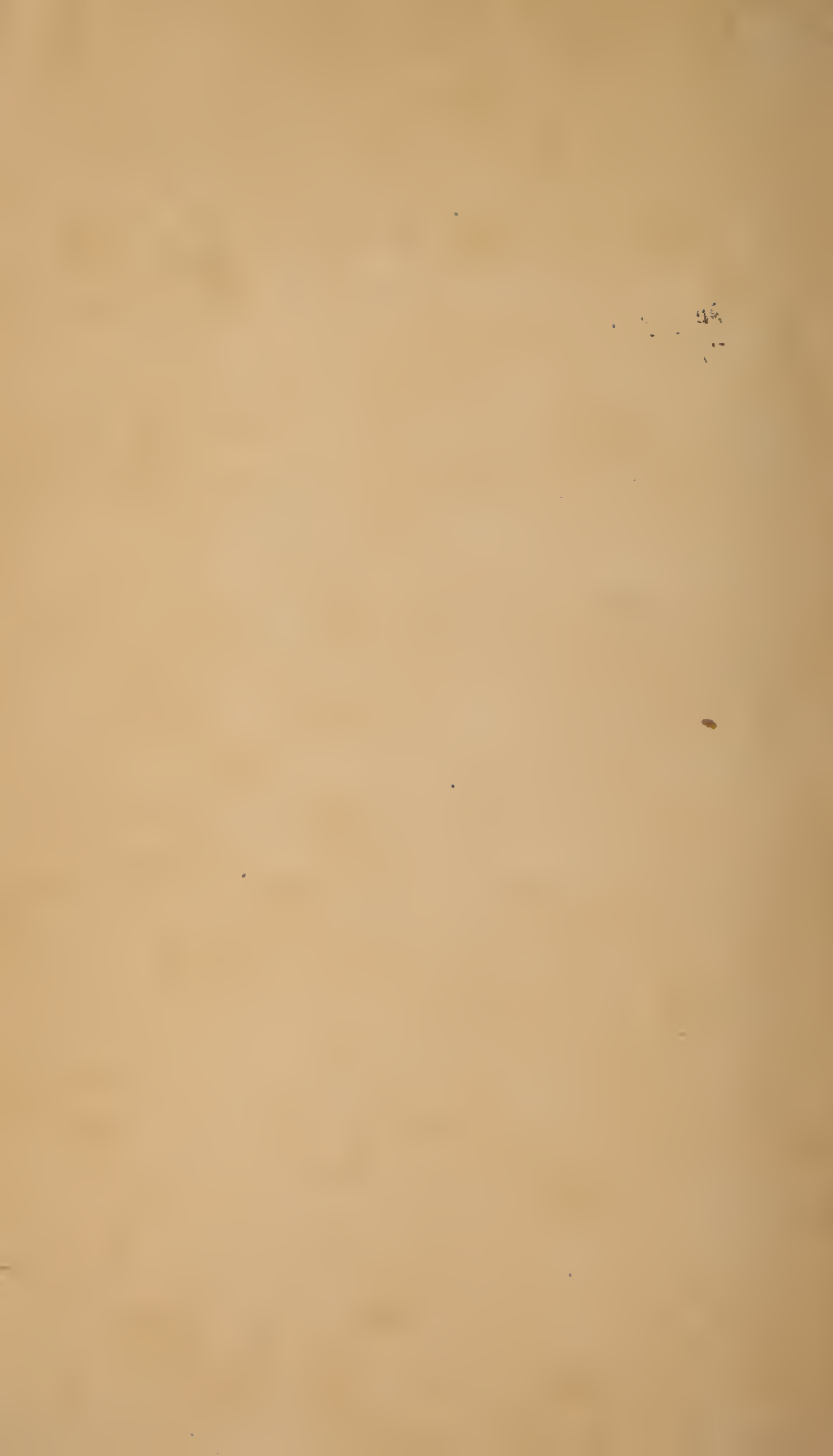
Married—in the colonial chapel, on the 28th June, 1845, by the Rev. Vincent John Stanton, chaplain of Hongkong,—the REV. ELIJAH COLEMAN BRIDGMAN D. D. TO MISS ELIZA JANE GILLET.











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